

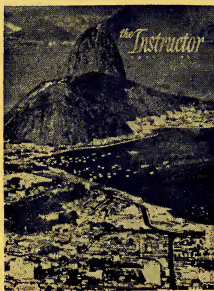
An aerial photograph of Rio de Janeiro, Brazil, featuring the iconic Sugarloaf Mountain (Pão de Açúcar) in the background. The mountain is a large, rounded peak with a cable car visible near its summit. In the foreground, the city of Rio de Janeiro is visible, including the bay filled with numerous sailboats and a winding road that curves along the shoreline. The overall tone of the image is sepia or aged, giving it a historical feel.

the Instructor

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the Instructor

MARCH, 1954
Volume 89 Number 3



OUR COVER
COMMEMORATING the long journey of President and Sister McKay, we show on this month's front cover a notable scene from South America. Tourists and missionaries who have visited our southern neighbors will recognize Sugar Loaf, in the harbor of Rio de Janeiro, Brazil.

That majestic landmark, indicating the approach to Rio, lies on the course followed by President and Sister McKay on their long overseas flight from Dakar, Africa, to Brazil.

After visiting briefly in Rio de Janeiro, our travelers flew to Sao Paulo, headquarters of the Brazilian mission; then to the missions of Uruguay, and Argentina. From the latter place their plane carried them over the broad pampas of Argentina, across the backbone of the Andes Mountains, flying high above the famed "statue," "The Christ of the Andes," where Argentina and Chile swore eternal peace in 1904.

At Santiago, Chile, President and Sister McKay landed to visit with Saints and missionaries there; then they turned northward toward other Latin-American missions and their homeland.

As they flew up the west coast of South America, no doubt the mind of President McKay turned fondly westward across the waters of the Pacific, to the islands of the South Seas, where he visited among the friendly Polynesians, 33 years ago.

—K. S. B.
Photo is from United Press.

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The Instructor is the official organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints and is devoted to the study of what to teach and how to teach according to the Restored Gospel.

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THE DESERET SUNDAY SCHOOL UNION

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PRESIDENT MCKAY'S PAGE

"Let Not Your Heart Be Troubled..."

"Let not your heart be troubled: ye believe in God, believe also in me."—John 14:1.

SUCH were the words given by Jesus to His apostles just at the conclusion of the Last Supper. If He could offer such consolation on that solemn occasion, facing betrayal and death as He was, I am sure that he would say the same to people today, many of whom feel discouraged and distressed. The Savior also gave an antidote to trouble, which is belief in God. Absolute faith in Christ will drive out fear and alleviate sorrow. We have a beautiful hymn written by Emily H. Woodmansee, expressing that thought:

*"When dark and drear the skies appear,
And doubt would thee enthrall,
Look up, nor fear, the day is near
And Providence is over all."*

It is true the world is passing through a period of transition, of sorrow, and to many, of despair. Now as never before we should put our trust in God, and stand fast in the faith, quit ourselves like men, be strong.

A Word of Encouragement

However, notwithstanding the topsy-turvy of the world generally, I bring to you a word of encouragement, a note of cheer, a message of hope and faith. I say this first because I have faith in the overruling power of Providence. Man, through his littleness, through his rejection of the Gospel, his selfishness and weakness, brings contention and strife upon himself.

But a wise Father will work out of men's mistakes and blunders greater blessings than they might have obtained with their own wisest foresight. Gloomy clouds often hang heavily about us, but the rains that descend from them often prove a blessing. So it may be with the ominous clouds lowering today over civilization.

I do not believe in the advocacy of discouragement and gloom; better, the Gospel of Hope. Remember the Church of Christ is established never more to be thrown down or given to another people. The Gospel has not yet been preached to every nation, kindred, tongue and people, and I am sure that the Lord will open up the way for the consummation of His purposes.

There are many things as a Church for which we should be grateful and hopeful. Con-

ditions were never more favorable or more promising in the Church than today. We are justified in having our souls lifted, our hearts encouraged, and our hopes brightened. Our plain duty is to move forward with a determination to do what the Lord requires of us, "to deal justly, to love mercy, and to walk humbly with our God."

The Gospel of Love

Absolute trust in the Lord will awaken a desire, at least, to try to live in accordance with Christ's teachings, chief of which is to love, not hate one another. Now, as perhaps never before, all men and especially Latter-day Saints should preach and practice the gospel of love, and decry, as well as deplore, manifestations of ill will and hate.

"... He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." (1 John 2:11.)

In answer to the lawyer's question, which is the great commandment in the law, Jesus answered in one word, "Love." Then He specifically stated whom we should love; first, the Lord "with all thy heart, and with all thy soul, and with all thy mind;" and, second, "thy neighbor as thyself."

The opposite of love is hate. As Christ is the personification of love, so Satan is the embodiment of hate.

Hate is cruel and vicious; even when unexpressed and smouldering, it consumes the individual as surely as when it bursts into flame. Hate feeds on envy. It prompts and justifies unrighteous conquest; it looks for weaknesses in others; lives in the realm of iniquity and feeds on falsehood and slander; it injures the hater even more than the hated. It "is of all things the mightiest divider, nay, is division itself."

War, a Result of Rejecting the Gospel

Rejection of the Gospel of love, which is the Gospel of Jesus Christ, and hatred smouldering in the hearts of men and nations, have brought world-wide conflicts, as a result of which millions of men have been slaughtered, homes broken up, property destroyed, women and children massacred, nations subjugated or practically obliterated, the right of self-govern-

ment destroyed, and liberty itself threatened.

Evils To Be Condemned

There are things in the world which we may and should despise, but we can condemn the evil without hating the man. We should develop an aversion for the things which we ourselves can and should resist or overcome, and for the things which Christ hated. We can have an aversion for the works of the flesh as enumerated by Paul, among which are: adultery, fornication, uncleanness, lasciviousness, hatred, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; "of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the Kingdom of God." (*Galatians* 5:19.)

Eradicating Hate

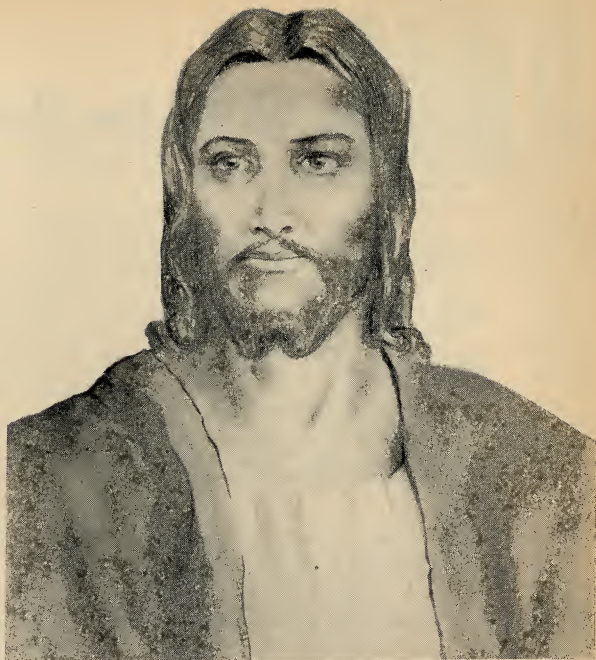
When the rich young ruler asked Jesus: "What great thing may I do to obtain eternal life?", the Master called his attention not to any one great thing, but to several specific commandments.

So there may not be any great act we may do to eradicate hate, war and suffering in the world; but there are many little but very important duties within our power and province to accomplish.

Men and women should curb their tempers and, when prompted to condemn others, to hold their tongues. I know of no better way to bring about harmony in the home, in the neighborhood, in organizations, peace in our country, and in the world than for every man and woman first to eliminate from his or her heart the enemies of harmony and peace, such as hatred, selfishness, greed, animosity and envy.

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (*Matthew* 7:3.)

Pertinent to this thought, Charles Wagner, author of *The Simple Life*, makes this comment:



To those who feel discouraged and troubled, Jesus still offers the same consolation and guidance that He gave to His apostles on the eve of His crucifixion.

"Each person's base of operations is the field of his immediate duty. Neglect this field, and all you undertake at a distance is compromised. First, then, be of your own country, your own city, your own home, your own church, your own workshop; then, if you can, set out from this to go beyond it. That is the plain and natural order, and a man must fortify himself with very bad reasons to arrive at reversing it."

"Let not your heart be troubled, ye believe in God," believe also in

the Gospel of Jesus Christ. A belief such as the Savior had in mind on that solemn occasion will express itself in action. Then:

*"Keep your faith in the God above,
And faith in His righteous truth;
'Twill bring you back to your absent love
And the joys of a vanished youth.
You'll smile once more when your tears are shed
Meet trouble and swiftly rout it;
For faith is the strength of the soul inside,
And lost is the man without it."*

APOCALYPSE

His eyes
All radiant with glad surprise,
Looked forward through the centuries,
And saw the seeds which sages cast
In the world's soil in cycles past
Spring up and blossom at the last;
Saw how the souls of men had grown;

And where the scythes of Truth had mown
Clear space for Liberty's white throne;
Saw how, by sorrow tried and proved
The blackening stains had been removed

Forever from the land he loved;
Saw Treason crushed and Freedom crowned
And clamorous Faction gagged and bound,
Gasping its life out on the ground.

—Richard Realf, 1834-78.

Should There Be Teacher Training Exercises?

Are Certificates Available?

Q. Will you let us know whether or not graduation exercises should be held for those who complete the Sunday School teacher training course? Can we obtain certificates for those people?

—North Sevier (Utah) Stake.

A. Yes, the General Board recommends that graduation exercises be held for those completing the teacher training course. Very often this is done at a ward conference, or at a special sacrament meeting for the purpose, if authorized by the bishop. Stake board leaders might be invited to participate in the exercises. Teacher training certificates are available at the Deseret Book Company, 44 East South Temple Street, Salt Lake City, Utah, for 25 cents a dozen.

• • •

Helps in Instructor

Q. Why doesn't THE INSTRUCTOR publish specific helps for each lesson department as the magazine used to do?

—South Salt Lake and Grant Stakes.

A. This procedure was discontinued approximately ten years ago, when lesson departmental material was removed from the magazine and placed in the teachers' supplements. This was done in the interest of economy and to provide more and better lesson helps to teachers, and to broaden the usefulness of the magazine. For example, formerly a teacher of "The Gospel Message" would find approximately two pages for him in the magazine. All the other departmental material in the magazine was of little or no use to him. That made considerable waste in paper and print in each magazine. Now, with lesson helps in the supplement, *The Instructor* can devote more pages to articles that interest all teachers. There are more ar-

ticles on how to use pictures, maps, the blackboard in teaching and more "success" stories on other teachers to help you with your assignment. Go through this issue of *The Instructor* and see how many helps you find for your lessons and your teaching generally.

• • •

Sacrament on Fast Day

Q. Is it permissible in the Junior Sunday School to dispense with the sacrament on Fast Day, when Fast Meeting is held immediately following Sunday School?

—Woodruff (Utah-Wyoming) Stake.

A. The sacrament in the Senior and Junior Sunday Schools is in the hands of the ward bishop. The recommendation of the Sunday School General Board as published in *The Sunday School Handbook* is that sacrament be administered in the Junior Sunday School on Fast Day regardless of the time sacrament meeting is held.

• • •

Enlistment Cards

Q. I am interested in knowing if there should be a card index enlistment roll now that there are potential class rolls.

—Riverdale (Ogden, Utah) Stake.

A. There should be a classified card (or control) list of your potential members even though we have all the potential members of the ward on the proper department rolls. Therefore, it is suggested that you continue to have either a card index file of your potential members or some other convenient and accessible record.

• • •

Adult Rolls

Q. How do we handle the potential roll for the elective adult courses (Gospel Doctrine, Genealogical, In-

vestigations, Parent and Child and Teacher Training)?

A. It is suggested that the entire potential roll for these departments be carried in one place — in connection with the Gospel Doctrine class, which this year is studying *Teachings of the New Testament*.

• • •

Separation Not Recommended

Question: Are we to understand from the article, "Sunday Morning in A 'Junior' Junior Sunday School" in the January, 1954 *INSTRUCTOR* that the General Board recommends that practice?

Answer: The General Board does not recommend a separation of the Nursery Department from the rest of the Junior Sunday School, except under such crowded conditions that it is absolutely necessary, for the following reasons:

1. Children of nursery age learn much more rapidly when they can watch and listen to Kindergarten and Primary children than when left to themselves.
2. It is not proper to pass the sacrament to class members unless they can hear the blessing on the bread and water. Hearing the recomittal sacrament prayer is necessary. Three sets of deacons and priests would take that many more out of the Senior Sunday School worship service as well as requiring an additional sacrament service set.
3. A member of the superintendency needs to be in the Junior Sunday School. He can't be in two places at once.

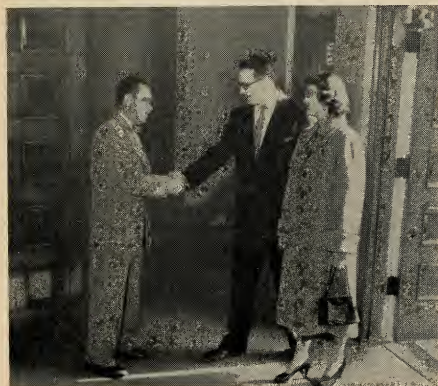
EDITOR'S NOTE: If you have a question on Sunday School procedure, submit it to your stake or mission superintendency. If this superintendency would like more information regarding the query, then it should be directed to: Question Box, *The Instructor*, 50 North Main Street, Salt Lake City 1, Utah.

Being Welcome and Wanted

By General Superintendent George R. Hill

Photos by Ray Kooyman

Photo direction by Donald B. Alder



DO — Church members and appointed greeters should be cordial and pleasant when welcoming arrivals at chapel entrance. Temper friendliness with restraint.



DON'T — Familiarity, backslapping, and boisterous talk detract from the worshipful mood a greeter should establish. Control enthusiasm.

SUNDAY School attendance or non-attendance has been made the subject of much study during the past 25 years. Indifference has been found to be the cause of some two-thirds of the non-attendance. If we would overcome that indifference, we must study it to find its underlying causes. What makes one man and his family so enthusiastic about Sunday School that they would not think of being absent and his neighbor seemingly so indifferent to this golden opportunity for worship, for fellowship, for service, for friendship?

"We learn to love, despite ourselves, the things for which we render service."

It takes nearly as many people to man a small ward Sunday School as a large one. This calls for activity from a much larger percentage of the membership. Might this not be largely the reason that the small wards of 250 or less as a rule far outstrip the large wards in percentage of attendance? Active people feel wanted and radiate that feeling to the rest of the family.

Have you ever heard a remark such as this: "I have gone to this Church for weeks without a word of recognition or welcome being spoken to me"? Can such a person get the feeling of being wanted, as our Savior would have them feel, from such experiences?

Professor Everett M. Hosman of the Municipal University at Omaha, Neb., was called to be an usher at the Omaha First Methodist Church. He soon realized that there was a technique to ushering, that if rightly used would result in a peaceful, reverential worship service. He determined to do something to improve this technique. By teaching other ushers at his and other churches, by teaching his students at the university, where in 1943 he organized his workshop plan with a staff of nine, and by correspondence with any who wished to learn the technique enough to write him about it or take his correspondence course, he made history.

The story of this splendid project is told by Carroll Thompson in "He Teaches Ushers Their Business." in the Jan., 1954, *Christian Herald*.

The author quotes Hosman as saying, "Probably the most important part of an usher's job is to assist a church guest into the proper mood for worship. If an usher can do this, he aids the church program. If he can't he detracts from it. In the few seconds they are together, an usher must adroitly transfer a worshiper from the hurrying, worrying world of business and



DON'T — Strangers who need guidance should be assisted with gracious, quiet direction. Never ignore them. (Left.)

DO — Treat the young in same reverential manner as you do their elders. Ignored children often grow into indifferent adults. (Right.)



bicarbonate, to the calm dignity of a church service. This, however, is not easy to do, . . . in this very, very important business of being God's traffic cops.

"Ushering is a vital job in any business. Just look at all the official greeters, floorwalkers, vice-presidents, contact men, traffic cops and public relations people you run into nowadays. If ushering is important in most businesses, then it certainly is important in God's business."

To motivate thought and discussion, Hosman asks, "What would you do if the President [of the United States] walked into your church on a Sunday morning?"

Hosman gives people attending his workshops many suggestions for an effective program among which are these:

"Recognize the importance of good ushering. It is one of the factors that can make for a satisfying spiritual experience every Sunday.

"It is the usher's job to help the worshiper over the psychological barrier between a bustling world and a serene church."

Among his do-and-don't rules are the following:

"The church usher must never put his hands on a woman guest. Dignity is the keynote of every act of an usher.

"Enthusiasm is admirable, but back slapping detracts from the worshipful mood an usher should establish.

"Try to reflect the worshipful attitude of the service in the way you act.

"Get to church on time. Promptness is essential.

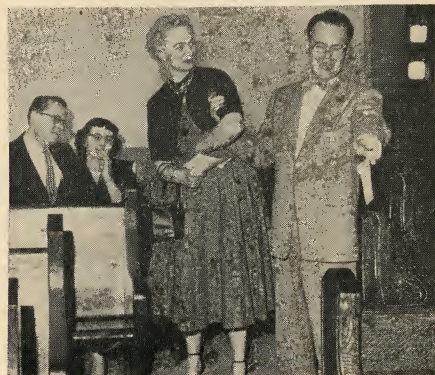
"Be alert at all times, and make certain that the needs of your worshipers are promptly attended to. While he is in church, a worshiper is in your care."

This article has set us to thinking about the opportunities and responsibilities of the greeters who welcome our children and adults as they come to Sunday School. The cordial welcoming smile and quiet greeting as people enter the foyer does much to dispel any feeling of strangeness and creates a genuine feeling of being welcome and wanted and a peaceful reverential attitude toward worship.

What do these illustrative pictures of greeters at Sunday School express to you — a friendly peace-



DO — After service starts, show strangers to a seat when the chapel is crowded. Then precede them down aisle, proffering Sunday School program before they are seated.



DON'T — Greeters should never bodily steer a lady down an aisle. Keep just ahead of those you are ushering; they will usually stay in tow. Always be courteous.

ful, reverential feeling or one of a rustle, bustle, athletic rally? Would you welcome a Sunday School greeters' workshop at union meeting? What should be done to make the lonely heart feel welcome, serene and wanted?



Suggested Lesson for Stake Conference Sunday—Second Quarter

OBJECTIVE: To improve our acceptance of God through a better understanding of the First Commandment.

(To the Teacher: This presentation is suggested for a uniform lesson to be used in Senior Sunday School on Stake Conference Sunday during the second quarter of 1954. It is assumed that the Junior Sunday School classes will use the regular lessons for that Sunday. The ward superintendent should have determined in advance the number of Sunday School classes that will be held on Stake Conference Sunday so that the teacher will be able to plan in advance for a particular age group.)

It is not intended that any teacher will follow this outline in detail. The material should be adapted to the situation by the teacher and supplemented by his own findings and study. However, the objective as stated should be followed.)

You . . . And the First Commandment

By Ralph B. Keeler

“**THOU** shalt have no other gods before me.” (Exodus 20:3.) This was the first of Ten Commandments given to Israel by the Lord through the great and inspired prophet, Moses. The Ten Commandments, otherwise known as the Decalogue, came originally as a religious and civic code for the Israelites, who were then enroute from slavery in Egypt to freedom in Canaan, the home of their ancestors.

It is not to be assumed that the ideals upon which the Ten Commandments are based were unheard of before this time. There is ample evidence that Adam, Enoch, Abraham and other men of God prior to Moses lived by and taught these same principles to their posterity.

But, Israel had particular need for a new pronouncement of old ideals. Four hundred years of bondage in Egypt had not only dimmed the memory of these important concepts, but Jacob's children had fallen into some of the wicked and idolatrous ways of their captors. So, it was important that they, once again, receive religious and civil laws by which all citizens could adjust their daily living.

During their captive years the Children of Israel had observed that the Egyptians believed in many gods. In some cases, no doubt, they had been impressed with the religious ceremonies of the Egyptians, perhaps to the point of being quite sure about the existence of the idol gods they could see. On the other hand, they may have become somewhat uncertain about their own God, Jehovah.

There were Epaphus, to whom was sacrificed all clean, male oxen; Zeus and Pan, who required goats and sheep; and Dionysos, to whom swine were offered. These are but a few. In addition, Israel would soon come to know Baal, the native god of Babylon. He was believed to be the giver of increased harvests, and Moloch, chief god of the Ammonites, to whom



Show that you are willing to obey His First Commandment; resolve now to improve your attendance at Sunday School. Then, influence others around you to do the same.

human sacrifice was made. There were other strange gods of the peoples inhabiting the land of Israel's forefathers.

Israel Ripe For Announcement

Now, in a great desert country away from the idolatrous worship habits of another people, and coming fast upon a miraculous deliverance from their oppressors, Israel was ripe for the announcement from Sinai: “Thou shalt have no other gods before me.”

It seems no mere coincident then that this should be the first commandment. The positive and direct statement came as a sound declaration of Jehovah's position in relation to all of the gods of all of the peoples, including Israel. There was to be no mistake, Jehovah is God without allowance or compromise.

From at least one standpoint we are perhaps more fortunate than ancient Israel. Our environment has not been colored by the same idolatrous worship as theirs. Jehovah is almost universally accepted among us as God of the land. However, at times we discover that our love of money, or our passion for power or possession is greater than our love of God. Who would deny that this is analogous to having another god before Jehovah?

The Master taught, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment . . .” (Matthew 22:37-38.) Why is it so important that we love God? The Egyptians feared their gods, but we are to love ours. There must be reason for this love.

Importance of Love

Love induces those human qualities that are wholesome, noble and good. Love brings determination for obedience, and service. On the other hand, fear breeds

hate, deceit and mistrust. Love embodies that for which God stands. "God is Love."

But, one cannot give love merely because he is requested to do so. Love has to grow; it must be cultivated. A child does not have voluntary love for his parents simply because he is told to love them. Love is not that simple. It comes with agreeable association, with the cultivation of understanding, and with the exercise of faith. Neither does one love his country and hold it above all others on earth by the simple command to do so. To love one's country on this artificial basis alone is to confess one's ignorance of the ideals for which his nation stands. One cannot give complete allegiance to two nations. Complete allegiance to one eliminates allegiance to the other.

Love of God and allegiance to Him is something like this. We cannot love Him very deeply just as a matter of duty. We cannot put Him first, above all other interests, just because the commandment states that we are to have no other gods before Him. A deep and abiding love of God comes only as we become acquainted with Him, as we cultivate an understanding of Him, only as we exercise faith in Him. This calls for effort, study, meditation and a "hunger and thirst for righteousness."

Who benefits most by having God his first interest, and by loving Him with all his heart, soul and mind? Surely the Lord has not made this request in His own interest. He can probably do quite well without our adoration, although it pleases Him to have it. Jesus answers for us: "But seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." (Matthew 6:33.) We are fortunate indeed when our needs are met, and Christ promises this after we have found the Kingdom of God and His righteousness.

Not in Improper Order

Some have supposed that the first commandment, together with the next three, are out of proper order and meaningless for our time. The idea is that the "ethical" commandments such as those against murder and theft are most important and, therefore, should be listed first. Some would have the wholly "religious" commandments relegated to lesser status because, as the contentions go, they are only patterns of ancient superstition. It is doubtful if such individuals realize they are at variance with Christ in their stand. When asked which is the first and greatest commandment, He put God in first place, foremost and above all other interests: "Thou shalt love the Lord thy God . . . This is the first and great commandment . . ."

It is often said that each man has the right to worship his god. It would be well to examine this expression before using it again, for it not only indicates a major confusion of thought, but also a failure to rise above the multiple-god concept of the Egyptians to the higher level of Hebrew monotheism. What is more nearly correct for one confessing Jehovah is to eliminate the possessive pronoun, his, and speak of God; that is, each man has the right to worship God. An equal indication of carelessness is to ask the question, "Do you believe in a god?" The indefinite article, a, implies the possible acceptance of many gods. Why not ask simply, "Do you believe in God?"

Demonstrate Your Attitude

It is one thing to talk about God as being our first interest, with deep love and adoration for Him, but often quite another to so live as to demonstrate that what we say is true. Suppose, then, instead of testing our knowledge of the facts of this lesson, we actually attempt to demonstrate our attitude toward our Father in Heaven by participation in one or more of the following projects:

1. Start now to read for the first time, or to reread, one or more of the Standard Works of the Church in order to increase your acquaintance with God.
2. Resolve now to improve your attendance at, and your participation in, Sunday School class, Priesthood class, Relief Society study class, home study group, etc., where the Gospel is discussed and explained.
3. Resolve now to come closer to God through the medium of personal prayer, family prayer, observance of the Word of Wisdom, and sacrament meeting attendance.
4. Either a personal or class project could be developed by bringing comfort of some nature to one hospitalized, shut-in, bereaved, or who has met with misfortune of some nature.

References:

"The Ten Commandments in a Modern Social Setting," Chapter 3, 4 (*M Men Handbook for 1936-37*), Henderson, W. W., Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah.

Foundations for Reconstruction, pp. 12-21, Trueblood, Harper and Brothers, publishers, N.Y.

See your Sunday School library, seminary library, public library for references on the Ten Commandments.

SUFFERING AND SIN

CHRIST died for us! He took our place! He bore our sins!

A father had told his son he would send him to sleep in the attic, with only bread and water for his supper, if he broke the laws of the home once more. The child disobeyed again; the father sent him to the attic. At suppertime the father could not eat. He had the boy on his mind and his heart.

His wife said, "I know what you are thinking. But you must not bring the boy from the attic. It would cause him to disobey again. He would have no respect for your word. You must not cheapen your relation as his father by failing to keep your promise."

To which her husband replied, "You are right. I will not break my word. To do so would cause my son to lose his respect for my word. But he is so lonely up there."

He kissed his wife good night, entered the attic, ate bread and water with the boy, and when the child went to sleep on the hard boards, his father's arm was his pillow.

Every sinner has to be punished. Christ on Calvary was the innocent suffering for the guilty. He who knew no sin was suffering for the sinner.

—C. Gordon Bayless, *And Be Ye Saved*.

Sing, To Open Their Hearts

By Clair W. Johnson*

OUR Church possesses a wealth of fine hymns. Having them sung well adds to the beauty of our worship services. Congregational singing improves as the words of our hymns become familiar and the music well known.

The singing of the hymns will open the hearts and minds of the congregation and place them in a receptive mood for the services. However, we must sing well if we wish a deep spiritual experience. Singing is the expression of a testimony of the Gospel, and gives us an opportunity to praise and thank our Creator for His bountiful blessings.

The success of the song practice is largely determined by the chorister's own preparation, and by his ability to make the best use of the time. Just singing another hymn with no apparent object is not enough. We should plan with the organist before the song practice on tempos, interpretation, interludes and introductions. We might well determine the tempos with a metronome, avoiding guesswork. Let us acquaint ourselves with the text and music of the hymn by careful study of words and music, together with the suggestions found in *The Instructor* for both organist and chorister.

*Clair W. Johnson received his Ph.D. from the University of California in 1947 and is currently a member of the Weber College faculty and the Deseret Sunday School Union General Board. For further information on Dr. Johnson see *The Instructor*, January, 1953, page 10.

In preparing for the song practice the chorister should be sure that the congregation has enough hymn books, otherwise our best efforts may be lost. Let us always teach the "Hymn of the Month" as outlined in *The Instructor*. This systematic teaching of our hymns over a period of years will enrich and increase the number of hymns learned and improve the quality of our singing.

During the presentation of the new hymn the chorister should show enthusiasm and spirituality as well as devotional attitude. We avoid finding fault, as this disturbs the spirit of worship. We prefer rather to praise what is good. We say little, making our remarks to the point. We impress the congregation with importance of the words and ideas of the text, as this will improve even the tone quality of the singing and spiritual feeling of the song.

The model hymn practice may consist of three parts: practicing the "Hymn of the Month," a review of hymns recently learned and the memorization of familiar ones. To achieve these aims the chorister will require the full time set aside for this practice.

In the presentation of the "Hymn of the Month" we might call attention to the beauty of the text by letting an experienced reader recite it. A short explanation of its meaning may be given, emphasizing important thoughts and words toward

a more expressive rendition. The musical setting of the new hymn may be introduced by having the organist play it through while the congregation hums the melody.

In visiting numerous stakes throughout the Church, one is readily convinced that choristers sincerely want to do well in their work. Some helps for improving their work are:

The Instructor, for both organist and chorister to help introduce the "Hymn of the Month."

The Sunday School Handbook, with its outline of standard Sunday School procedure.

Concerning Music, a pamphlet prepared as a guide to choristers and organists by the General Music Committee.

Conducting, by J. Spencer Cornwall (Deseret Book Company), a text that will help all to become more effective conductors.

Stories of Latter-day Saint Hymns, by George D. Pyper, a well-written book dealing with the origin of the hymns we sing. (Deseret Book Company)

The Organist's Manual by Tracy Y. Cannon. (Deseret Book Company)

It is an inspiring experience to sing under good leaders who remind us of the words of Paul, "... I will sing with the spirit, and I will sing with the understanding also." (1 Corinthians 14:15.)

THE DESERT SUNDAY SCHOOL UNION

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“Hear...Instructions of Thy Father...”*

THESE verses of scripture and quotations have been chosen to correlate with the class lessons and are intended to be memorized as part of the class work in Sunday School. “That which you persist in doing becomes easy.” Let us persist in putting these important Gospel statements into our memories so that we may have them ready to quote throughout our lives.

HISTORY OF THE CHURCH FOR CHILDREN

Course No. 6

... Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.
—Joshua 1:9.

OLD TESTAMENT STORIES

Course No. 8

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.
—Exodus 20:7.

THE LIFE OF CHRIST

Course No. 10

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
—Matthew 5:16.

HISTORY OF THE RESTORED CHURCH

Course No. 12

... Love your enemies, bless them that curse you, do good to them

*See Course No. 24.

that hate you, and pray for them which despitefully use you, and persecute you;

—Matthew 5:44.

PRINCIPLES OF THE GOSPEL

Course No. 14

Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.

Doctrine and Covenants, Section 13.

THE GOSPEL MESSAGE

Course No. 16

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

—Amos 8:11.

PROVING YOUR PEDIGREE

Course No. 20

We build temples and administer for them (the dead) upon the earth, and thus become, as it is written, “saviors upon Mount Zion,” operating and cooperating with the Priesthood behind the veil, in the interest, happiness, salvation and exaltation of the human family.

—President Wilford Woodruff,
Power From On High, p. 16.

TEACHER TRAINING

Course No. 22

But the Comforter, which is the Holy Ghost, whom the Father will

send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

—John 14:26, 27.

PARENT AND CHILD

Course No. 24

My son, hear the instruction of thy father, and forsake not the law of thy mother:

For thy shall be an ornament of grace unto thy head, and chains about thy neck.

—Proverbs 1:8, 9.

TEACHINGS OF THE NEW TESTAMENT

Course No. 26

If ye . . . , being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

—Matthew 7:11.

TEACHINGS OF THE BOOK OF MORMON

Course No. 28

... What have you against being baptized in the name of the Lord, as a witness before him that ye have entered into a covenant with him, that ye will serve him and keep his commandments, that he may pour out his Spirit more abundantly upon you?

—Mosiah 18:10.



United Press Photo.

Children were given special recognition by the President; in turn they responded with enthusiasm as does this Argentine boy.

THAT the Church of Jesus Christ of Latter-day Saints is a world-wide Church was brought into bold focus during January and February when President David O. McKay visited the far-flung missions in South Africa, South America and Central America.

The Instructor brings these intimate glimpses from President (and Sister) McKay's trip from: President A. Hamer Reiser of the British Mission, who served as the President's secretary in the South African phase of the journey; President Leroy H. Duncan of the South African Mission; Elder Jack Dahl, associate editor of the *South African Mission* magazine; and Robert McKay, son of the President, who served as his secretary through South and Central America.

From President A. Hamer Reiser:

FRIDAY, Jan. 8, we left Lisbon, Portugal, aboard Pan American World Airway's clipper *Liberty Bell*. Capt. C. Downer Renshaw was pilot, and our destination was Johannesburg, Transvaal, Union of South Africa, 4,000 miles away, with short stops at Dakar (Senegal); Roberts Field (Monrovia, Liberia), Accra,

Gold Coast; and Leopoldville, Belgian Congo. This distance was covered in 20 hours flying time.

Before noon we were passing over the sands of North Africa, bleak, treeless, empty as far as the eye could see from 20,000 feet up. "As dry and parched as the Sahara Desert," said President McKay, and then as he looked at the map, he chuckled, "and it is the Sahara!"

Late in the afternoon we put down at Dakar. The air was balmy and kind. The cool of the desert was beginning to arise as the sun was falling. A dainty crescent moon with corners turned up as if in a smile graced the darkening sky, and Sister McKay was moved to express herself in poetry.

After dark we again took off and traveled south. In wide, broken spaces through the clouds we saw the many complexions of land and sea, desert, jungle, the veldt of the south, and wide, quiet, sluggish rivers — the Congo, the narrower Zambezi and the snakelike Limpopo.

At night when the stars adorn the skies above, the camp fires of the natives sparkle on the ground making the illusion that the sky is under you and you are flying upside down.

I Was There...

With President McKay

Wherever President McKay traveled in South Africa, South America and Central America, people wrote and spoke of him as the foremost missionary of our time. As a staff reporter on "The Cape Argus" (Union of South Africa) wrote, "He carries his 80 years lightly, his smile and his voice are gentle. He looks so much like a prophet of old."

By arrival time at Johannesburg the long, long hours aloft in the constant, droning plane had greatly whetted our desire for the land. The steward instructed us as the *Liberty Bell* stopped to keep our seats until the health officer had come aboard and released us.

A bouyant, uniformed officer surged aboard brandishing his insecticide bomb in every direction and said as he bombed, "Will you all now go aground except President and Mrs. McKay and Mr. Reiser?"

"Now, what have we done?" queried the President with that merry twinkle which must be a carry-over from the mischievous



Important among those greeting President and Sister McKay at the Johannesburg airport was a smiling LDS flower girl, Lorraine June Muir.

days of his boyhood. We searched the countenance of the officer for a clue. I had the guilty conscience, though President McKay whispered to me reassuringly, "I can see a friendly twinkle in his eye."

In my ignorance I had omitted, until Jan. 4, getting a yellow fever inoculation required for travel through the tropics and into South Africa, and the inoculation must mature for ten days before it is acceptable and valid in the Union. Pan American had discovered the immaturity in my papers in Lisbon and for themselves had required me to sign a waiver of indemnity. This could be no guarantee that South African health officers would be as accommodating.

The officer politely and with great consideration "cut" me out of the crowd and led me inconspicuously into the quarantine of his private office to explain that it would be necessary for me to report daily to the health officers in South Africa until inoculation had matured. This arrangement, I am sure, was made as a concession to the President, because normally I expect I should have been quarantined until there was no evidence that I had brought or developed yellow fever in the Union. I complied faithfully each day, first in Johannesburg and later in Cape Town.

Sunday, of course, was the high light of the Johannesburg sojourn. At 10:30 a.m. the first session of the Transvaal District Conference featured President McKay. He had asked in advance that the children be specially provided for in an ample section in the front of the hall.

His remarks that morning sparked with good humor and vivid stories

which delighted the children and youth. However, this distinguished, genial President, the inveterate teacher performed at his most impressive peak, teaching a lesson as gracefully as if he had been in his old classroom. A glass of clear, pure water and a drop of ink from a fountain pen aided him in illustrating the effect of harmful elements corrupting the nobility of a human soul. The children of Johannesburg will never forget their Sunday morning lesson taught them by the Prophet of the Lord.

In South Africa the local missionaries are a unique group. All are young women, the products of fervent proselyting and earnest teaching by missionaries of the past for whom these valiant young women express sincere gratitude.

When you realize that these young people carry important responsibilities, representing the whole Church in faraway corners of this vast land, and that often they stand alone, 200, 300, 600, 900 or 2,100 miles away from the headquarters of their mission, you gain some awareness of the honor visited upon them by their being so trusted by their mission president.

Coming out through the Cape Game and Nature Reserve our hopes of seeing wild life were deflated, redeemed only by two families of zebras. President McKay — always the champion of animals, wild or tame — had his picture taken with them. Returning from the Point we were rewarded when we came upon a community of baboons.

The "boss" baboon, as evident from his poise as he sat at ease astride the "bonnet" (hood) of a Buick and kept watch over his household. Peacefully, he sat and yawned a great, fangy yawn as he blinked a sleepy interest from under his protruding eyebrows.

On the road nearby three mother baboons ignored scornfully three henpecked father baboons and disciplined eight or nine mischievous, desporting "kids" as President McKay called them. The President playfully talked of having his picture taken with the old "man" baboon, but Sister McKay protested because signs everywhere warned that the baboons were wild and dangerous and must not be fed or played with. The President had to be content with a photograph being taken of the baboon family retreating in the background up the road



Unimpressed by his distinguished spectators, the "boss" baboon yawned.

as he stood in the foreground watching.

The flight northward is memorable for one exciting event, which had a reassuring turn. Our airship, *The Goodwill*, sailed into a gathering thunderstorm and lurched with a thud over a high-piled cloud to be dropped with great force into a deep cloud chuckhole on the other side. The suddenness of this bump threw us about.

I saw the steward racing down the long aisle of the plane. Since President McKay was seated behind me, I turned quickly to see if the steward was sprinting to me, and he was, for the President lay on the floor where he had been thrown. The President laughed, picked himself up and said, "I wasn't even frightened."

The rest of us were disturbed and uneasy as we fastened our seat belts, glad to know that if we must fall, we had 18,000 feet in which to right ourselves before we reached the ground, or the sea.

From President Leroy H. Duncan:

WHEN Sister Georgina Spear from Northern Rhodesia found it impossible to secure reservations on the train for Johannesburg, she drove the 1,900 miles by car, over the dirt roads and road strips in order to see and hear President McKay. Much of her going was through dangerous elephant country. I could not help but shed a few tears when I saw how grateful this good sister was when I introduced her to President McKay.

(Concluded on page 94.)

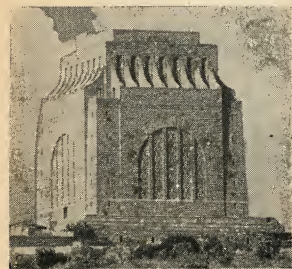


Photo by South African Railways.

In Pretoria, South Africa, President McKay and his party visited the Voortrekker Monument erected to honor African pioneers who traveled in covered wagons like our Mormon settlers.

Tots Can Learn As They Rest



Photo by Ray G. Jones.

By Margaret Ipsen Kitto

THE best opportunities for exercise and rest in Junior Sunday School grow out of the lessons themselves. Think through your Sunday School lesson. What story are you going to tell? Is there some place in that story where you could have some activity? Dramatic play is an important part of a child's life.

Recall the story of the Pioneers crossing the plains. It would be a wonderful experience to get up and cross the plains, right across the room. Singing "Come, Come Ye Saints" or "The Handcart Song" would greatly enhance the activity. Even the more sacred stories of Jesus may give opportunity for activity. As He was teaching, the great multitudes followed him around from place to place. The children could be those people, and for a few minutes they could walk around the Sunday School room. They would not run. They would be moving around slowly in their long robes, and as they learned about Jesus, they would be getting

the exercise that is so important for them.

Plan Actions Beforehand

With just a little bit of forethought on the part of the teacher she can think of things for each child to do. Some can be specific characters, others can be the wind, the rain, the sun, or whatever is needed.

Dramatic play should be very simple. No properties nor costumes are necessary. Children love to "pretend" and this makes it very easy to use dramatic play as a rest activity. Children are serious about their play, and while they are happy to "make believe" about things and places, they want the events and conversation to be accurate.

I once got caught in "a terrible windstorm" when children were dramatizing the story of Nephi and his brothers. They had Nephi tied up, and the terrible storm came. Most of the children were the wind and the waves, and how they did

blow! Nephi was tied so realistically, with rope, that they could not untie him. Of course, the storm couldn't cease until Nephi was untied. The teacher shushed and hushed, but you just don't hush a windstorm that way. The only way the storm could be stopped was to set Nephi free.

I thought they could have done very well without the rope, and was trying to help the teacher see that it could have been all "just make believe." I said, "I guess we all learned a lesson today about dramatization."

And she said, "Yes, next time I'll bring my scissors."

Rhythm, Another Avenue

Rhythm is another avenue through which rest activities may come. I am speaking of bodily rhythms, not a rhythm band. In the springtime couldn't the organist play some music that would sound like little plants growing? Divide the class into groups. Have part of the chil-

dren be the little plants. Others may be the sunshine. Another group may be the rain. As they listen to the music, the little plants would grow, the sun would come up, and if there were room the raindrops could actually tiptoe in and out around the plants. Activity like this is meaningful to boys and girls, and it gives them a chance to relax.

Songs and poems that fit the lesson objective can be used as rest activities. Acting out or going through motions while singing the song or saying the poem will add variety to the rest time. There are many appropriate songs found in *Happy Songs to Sing, Children's Activity Song Book*. Read through the titles; you will find many songs you will enjoy singing and acting out.

There may be times when you may need a quiet exercise to say and do with your little boys and girls as they are sitting around your knee listening to your lesson. Try this:

"Open, shut them! Open, shut them!
Give a little clap.
Open, shut them! Open, shut them!
Fold them in your lap."
or:

"These are grandma's glasses,
This is grandma's cap.
And this is the way she folds her arms
When she takes a little nap."

or:
"This is the church.
This is the steeple.
Open the door,
See all the people."

(Change fingers to outside, and the last line to "Where are the people?")

"What day is it?" (Sunday)
"Why?" (People are all in church, etc.)

or:
"Here's a ball for baby,
Big and fat and round.
Here's the baby's hammer,
My, how he can pound.
Here's a big umbrella
To keep the baby dry,
Here's the baby's cradle,
Rock-a-baby-bye!"

or:
"Two little blackbirds sitting on a hill,
One named Jack, and one named Jill.
Fly away, Jack - fly away, Jill,
Come back, Jack—come back Jill."

(Show index finger of each hand to represent Jack and Jill. Make fingers fly over shoulder into fist on "Fly away." Fingers return on "Come back." You may proceed with four blackbirds, using two fingers on each hand, then six and eight.)

Keep an Idea File

I would suggest keeping a file of activity ideas. Sometimes you get the very best idea for an activity, one that works like a charm. Jot down the idea on a card and file it away. Six weeks later, or six months, or six years, you may need a similar activity; and how wonderful it is to have a source file where you can turn for quick suggestions.

Remember three things: *First*, that the child is active by nature; therefore, we need to plan his activity. *Second*, that the activity should grow as nearly as possible out of the lesson objective. *Third*, use a variety of material and a variety of activity in working with your class. In order to keep a variety, keep a file so that you can keep track of the things you know.

What LATTER-DAY SAINT SUNDAY SCHOOL TEACHING Has Done for Me

By DeWitt J. Paul

THIS starts on a surprise note: I met the girl who became my wife through teaching a Latter-day Saint Sunday School class. Of course, few teachers will discover their helpmate in their Sunday School class, but all of our teachers will meet the finest people in the world in the environment of the Sunday School. These associations are among the greatest blessings to come to me as a Latter-day Saint Sunday School teacher.

I am a businessman. I find time for self-improvement very difficult beyond the area of my daily work.



DeWitt J. Paul

Sunday School teaching compels me to get out of the rut of the daily grind and forces me to broaden my horizon. Preparation for the class means reading, studying, thinking, planning, and praying. Thus, teaching Sunday School brings me spiritual and intellectual growth that I otherwise would never experience.

Teaching not only makes me a better Latter-day Saint but it makes me a better business man. My work requires that I speak before business groups throughout the country. As a member of the New Jersey State Chamber of Commerce I have been called upon to address many college convocations. My talks are much richer and more effective, I am sure, because of my training as a Sunday School teacher. They take

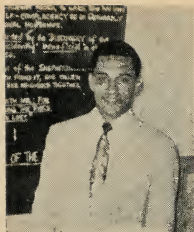
on a spiritual tone that would be missing otherwise. This is one of the reasons I have recently been asked to serve as Chairman of the Educational Committee for the New Jersey State Chamber of Commerce.

Teaching a Latter-day Saint Sunday School has made my life richer. I sincerely hope it has done the same for those whom I have taught.

*DeWitt J. Paul is vice president and member of the executive committee of the Beneficial Management Corporation which operates the largest personal finance business in the nation. He is chairman of the Short Hills Ward building committee and a high councilman of New York State.

Born in Salt Lake City, Utah, he attended the Latter-day Saints High School and the University of Utah prior to serving on a Northern States mission. Donna Vee Williamson Paul is his wife; they have five children and reside in Short Hills, New Jersey.

He is a member of the Newark Rotary Club and New Jersey State Chamber of Commerce as well as being a director and secretary of the National Foundation for Consumer Credit.



Teacher trainer of Kalihi Ward, Oahu Stake, is giving his class an outstanding course.

Notes from the Field

An Opportunity, a Privilege, a Blessing

Conducted by Wallace G. Bennett

A Fine Art in Hawaii

A visit to the class and workshops of the teacher training class of Kalihi Ward, Oahu Stake, "is to witness teaching and learning as a fine art as well as an experience of masterful exchanging of ideas toward the highest ideals of living." So writes Heber M. Borrowman of the Oahu Stake superintendency.

The call to enroll in the class came in a letter from Bishop Arthur Parker to teachers and many prospective teachers. There are 50 members of the class, with ages ranging from 19 to 65. The class meets during the Sunday School worship service.

There are nine requirements for graduation. These have been planned and accepted to fit the standards and needs of the group. Among these requirements are: contribute reference or resource materials to class file project; contribute one or more visual aids to the class file project; make an individual file of various kinds of enrichment materials.

Like President David O. McKay, these devoted Hawaiian trainees believe that "teaching is an opportunity, a privilege, also a blessing."

Dime Sunday Attendance High

The Riverside Ward, Mt. Rubidoux Stake, (Riverside, Calif) had its highest attendance of 1953 on Dime Sunday. Ronald C. Reeve, ward superintendent, attributes this to the excellent preparations made for "100% Sunday," the week before. The ward Sunday School gained \$42.85 to apply toward needed li-

There is a particularly outstanding performance in some phase of Sunday School work being done in your stake, ward or branch, please report it to Brother Bennett, who should be addressed: Wallace G. Bennett, *The Instructor*, 50 North Main Street, Salt Lake City 1, Utah.

brary materials. Every member on the Sunday School rolls was contacted by phone, card, or personal visit before "100% Sunday." The ward's average attendance at Sunday School is 46 percent of the ward population, a fine record in itself.

• • •

Oregon Ward Gains

LACRANDE First Ward, Union Stake, has emerged from the dislocation caused by the changing of ward boundaries, the multiple use of building facilities, and the reorganization of personnel.

The school takes pride in the reverence manifested in the Junior Sunday School.

The average Sunday School attendance is 50 to 60 percent of the total ward population. Several adult conversions and child baptisms have resulted directly from Sunday School activity. Superintendent James G. Evesson attributes the growth of the Sunday School to regular prayer meetings, teacher training classes, and monthly faculty meetings. He confidently expects "the future to bring even greater progress in attendance, with the conversions and rededication which come from Gospel study."

• • •

Reverence Is Keynote

ANYONE attending Chevy Chase Ward Sunday School, Washington Stake (D.C.) will find a reverence conducive to the true spirit of worship. A printed program, which gives the ward and Sunday School announcements, cuts oral announcements to a minimum. Superintendent of the Chevy Chase Ward is Vern L. Stromberg.

The Gospel Message class in Chevy Chase is taught by Ralph W. Hardy of the MIA general board and vice president of the National Association of Radio and Television Broadcasters. In addition to a large

number of ward members, there were 24 investigators in attendance at a recent session of the class. We're told this is not unusual for Brother Hardy's class. The Sunday School is a great missionary organization!

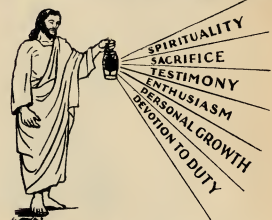
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Printed Union Meeting Program

WE'VE seen several good Sunday School programs, but a mimeographed program for union meeting from University Stake (Salt Lake City) is the first one of those to come to our attention. Coming from University Stake, it is bound to be good.

On one inside page is a stimulating message from a member of the stake presidency. The next page shows the program for the meeting. The back page gives the departments, the room numbers, and the names of those in charge of each department. It is an example of the careful planning and good organization which have made University Stake Sunday Schools so excellent. Gerald E. Tate is the new stake

University Stake Sunday School Union Meeting
SUN. NOV. 29 2-15 PM 115 "WARD"



Let your light so shine
before men, that they may see
your good works, and glorify
your Father which is in heaven.
MATT. 5: 16.

Cover of an excellent union meeting program prepared by University Stake.

superintendent, replacing F. Wayne Roskelly who was recently called to the General Board.

* * *

Welsh Lass Impresses As Teacher

IN a letter from President A. Hamer Reiser of the British Mission, the performance of Margaret Corcoran, a teacher in the Cardiff Branch Sunday School in Wales, is described.

"Margaret Corcoran is a rather young but well-informed teacher. Margaret presented the lesson about Joseph in Egypt. This was done simply but thoroughly. After the presentation, she asked each of the questions at the end of the lesson in the manual, and the attentive children answered every one perfectly. Such attention and alertness are really impressive.

"Before the class period closed, Margaret reviewed the children on an extra curricular project the class had undertaken of learning the names of the General Authorities of the Church and identifying them by their pictures. Every branch has a set of these pictures on display. This exercise was similarly impressive. The children knew them perfectly.

"The singing, as you might expect of a Welsh Sunday School, was most spirited and delightful."

* * *

Enlistment That Works

ENLISTMENT work in the Boise First Ward, Boise Stake, is carried on in a well organized, systematic, enthusiastic manner which is getting results. After five months of enlistment work from June to October, 1953, the ward showed an increase

of 9 percent more members attending Sunday School — 601 contacts had been made — and 28 totally inactive members of the ward had been brought into activity and enrolled in Sunday School.

The ward superintendency, consisting of Alva H. Greene, H. Spencer Lewis, who is first assistant and enlistment director, and Harvey L. Johnson, believe the enlistment program should be broken down into three divisions as follows: *the call, the file and administrative and personnel management.*

When a teacher is called by the bishopric, he is given a list of the meetings he will be expected to attend. The teacher is informed that he will be responsible to teach each ward member in the active and inactive file within his age or assigned group. The superintendency furnishes a list of the potential class membership.

The enlistment file is carefully broken down into sections which have been precisely defined. The enlistment secretary furnishes cards to the enlistment director of inactive members in each class group. These cards are given to teachers and class enlistment committees. Monthly contact with the ward clerk keeps the enlistment files current.

Each month the enlistment secretary makes out a report on the enlistment activity. One copy is filed and the other five copies go to ward and stake Sunday School officers.

The class enlistment committees are responsible for doing the actual missionary work, under the direction of the enlistment director.

This is one of the best organized and most successful enlistment programs to come to our attention.

Sunday School Calendar

WEBER Stake Sunday Schools, under the direction of Superintendent John R. Parker, recently distributed a yearly calendar of Sunday School activities.

Following are some of the activities listed: Fast Day, union meeting, stake conference, "Bring a Friend" Sunday, Sunday School convention, General conference, Easter Sunday, Mother's Day, Dime Sunday, "100% Sunday," ward conference, and the Christmas program.

This is attached to a directory of the Weber Stake Sunday School board. It is helpful in informing "who's who, and what's what."

COMING EVENTS

March 8, 1954
February, 1954, Monthly
Report Sent to Stake Secretary

April 5, 1954
March, 1954, Monthly Report
Sent to Stake Secretary

April 4, 5 and 6, 1954
General Conference, Salt Lake
Tabernacle

April 4, 1954
Sunday School Annual
Conference, Salt Lake Taber-
nacle, 7:00 p.m.

April 18, 1954
Easter Sunday

May 3, 1954
April, 1954, Monthly Report
Sent to Stake Secretary

May 9, 1954
Mother's Day Program

THE best thing to give to your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.

—Lord Balfour.

THE TONIC OF PRAISE

PRAISE is not only gratifying—it is the source of fresh energy which can be measured in the laboratory.

Dr. Henry H. Goddard, in his years at the Vine-land Training School in New Jersey, used the "ergograph," an instrument devised to measure fatigue. When an assistant said to a tired child at the instrument, "You're doing fine, John," the boy's energy-curve soared. Discouragement and fault-finding were found to have a measurable opposite effect.

—Gretta Palmer, *Getting the Most out of Life.*

PUT IT IN THE PAST

DO not quit because you have failed. There was a man who wanted to be a writer; particularly did he want to write stories for the movies. He wrote one on the life of John Paul Jones and sent it to Miss Julia West, the story editor of Paramount Pictures. She had to reject it.

Later he told her of his bitter disappointment. But he said that the rejection taught him that a failure, no matter how dismal it may make the future seem, doesn't mean the end of a man's life. He said he had learned that the best way to overcome failure is to put it in the past and go on with the determination to succeed.

That man was Franklin D. Roosevelt.

—Charles L. Allen, *In Quest of God's Power.*

Even to the Earth's Far Corners

By Kenneth S. Bennion



President McKay arriving in Copenhagen, Denmark, June, 1952.

to the Apostle Paul, who traveled much, not as we measure miles today, but very far when we consider that he walked by land, and traveled by sailing vessel across the water. We may compare President McKay, too, with Moses, who accomplished his greatest work in his later years.

President McKay has led a varied life, with widely differing activities. He has been a leader among students, a school teacher and school administrator; he has been a great General Superintendent of the Sunday Schools of the Church. He has been a farmer and rancher and an apostle of the Lord, testifying of Him and bearing witness to Him and His Gospel throughout the world.

Now, as President of the Church of Jesus Christ of Latter-day Saints, and as a Prophet of the Lord in this dispensation, he has been blessed with the health, the desire, and the inspiration to carry his testimony, his inspired counsel, and his priceless spirit of fellowship, brotherly love, faith and hope, not only to the nearer missions, but even to the farthest corners of the earth, reaching out the hand of fellowship, uniting in a closer bond of brotherhood all those who, however imperfectly, follow the Savior.



Photo courtesy of Roy Stevens.

President McKay saw Cape of Good Hope as plane came in for a landing at Cape Town where conference was held among the Saints.

WHERE shall we turn, in history or literature, to find a traveler to compare with President David O. McKay? Perhaps we may compare him to

In 1920, just before the beginning of the 'round-the-world trip made by President David O. McKay, then a young member of the Council of the Twelve and General Superintendent of the Deseret Sunday School Union, and Hugh J. Cannon, then president of the Liberty Stake of Zion and a member of the Sunday School General Board, the latter paid the following tribute to his leader:

"Our superintendent, David O. McKay, is a man, every line of whose face denotes firmness and courage, as immovable as Gibraltar when principle is involved, but withal a kindly man and one whose heart is full of sympathy and human tenderness and with a highly developed sense of humor, he still has a deep appreciation of sacred things, refined and intellectual, he is yet one of the common people; a vital, dynamic power for good wherever he goes, he is still as humble as the little child whom we must all resemble in order to enter the Kingdom of Heaven . . ." (Hugh J. Cannon, *General Board Reunion*, Nov. 9, 1920.)

That tribute, written over 33 years ago, might well have been written at the beginning of this most recent journey.

Let us see how President McKay reached the hearts of those he visited on that other, longer journey. Here is an extract of a letter written to the *Juvenile Instructor* by the president of the Samoan Mission when the two ambassadors of the Church visited that mission in the far South Seas:

"*Apiā, Somoa, July 1, 1921*

"*Editor, Juvenile Instructor:*

"*The recent visit in our mission, for a month, of*
(Concluded on page 96.)



Photo courtesy of E. L. Folsom.

On his return trip President McKay's plane flew over this monument to eternal peace, "Christ of the Andes," erected by Argentina and Chile.

MAP OF PRESIDENT MCKAY'S TRAVELS

- 1920-1921 — As World Missionary
- 1922 As President of European Mission
- 1952 To Select European Temple Sites
- 1953 To Dedicate Temple Sites
- 1954 To South Africa, South and Central America



FLAGS REPRESENT MISSIONS
AS THEY NOW EXIST

GREENLAND

1922-24: Visited all missions of Europe as then established; visited the Near East and Palestine.

1952: Visited Ireland, England, Switzerland, Holland, Denmark, Norway, Sweden, Finland, East and West German Missions, France, Scotland, and Wales.

1953: Visited England, Switzerland, Scotland, and Wales.

- 1—BASEL, SWITZERLAND
- 2—PARIS, FRANCE
- 3—THE HAGUE, HOLLAND
- 4—LONDON, ENGLAND



LEGEND

- 1920-1921 —————
- 1922
- 1952
- 1953
- 1954

If We Love Them...

By Marie F. Felt

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Exodus 20:12.

AMONG the Ten Commandments that God gave to Moses on Mount Sinai, was one telling us to honor our fathers and mothers. To be fathers or mothers is to be something very special. It means that together they and God have made it possible for all children to come to this earth. Without them we would not be here.

If we truly love our fathers and our mothers we will be very thoughtful of them. We will try at all times to do as they would like us to do. We will do everything we can to make them happy.

Jesus was like that too. He honored both His father and His mother. You will remember that when He was 12 years of age He went on a journey to Jerusalem with Mary, His mother, and with Joseph. After the Feast of the Passover had been held and the celebration was over, Mary and Joseph, together with their friends started for home. They did not see Jesus as they left Jerusalem, but there was such a large crowd traveling together, that they felt sure that He was among them. When it grew dark and they had prepared their camp for the night, Mary and Joseph began looking for Jesus. When they found that no one had seen Him all day, they hurried back to Jerusalem to find Him.

They looked and looked for Jesus for three days. Then they looked in the temple where Jesus had spent much of His time while in Jerusalem. There He was, sitting in the midst

of learned men, both hearing them and asking questions. Although Jesus was busy, Mary could wait no longer. She had been so worried about Him that she said, "... Son, why hast thou thus dealt with us? Behold thy father and I have sought thee sorrowing." (Luke 2:48.)

Jesus answered His mother very kindly, saying "How is it that ye sought me? Wist ye not that I must be about my Father's business?" (Luke 2:49.) Mary had forgotten for a moment that Jesus had a special work to do; that He had been sent here by God, His Father, to teach the people those things that God would have them know.

Although Jesus would like to have stayed longer, he bid the wise men in the temple good-by and went home with Mary and Joseph. Even though He was our Heavenly Father's own Son and now a man according to the Jewish law, He so respected His mother and her wishes that "... He went down with them, and came to Nazareth, and was subject unto them." (Luke 2:51.)

Throughout all His life Jesus also respected and honored God, His Father. Sometimes people tried to get Him to do things that were different than what God had taught Him, but He would not do them.

At one time when Jesus had been fasting and praying in the wilderness Satan appeared to Him. Jesus was standing on the top of a high mountain looking at the beautiful cities, rich vineyards and orchards. As Jesus looked, Satan said to Him, "... All these things will I give thee, if thou wilt fall down and worship me." (Matthew 4:9.)



When Mary and Joseph returned, they found Jesus sitting in the temple in the midst of learned men.

But Satan did not fool Jesus. God had said in the Ten Commandments what to do, and Jesus remembered. God had said, "Thou shalt have no other Gods before me." (Exodus 20:3.)

Jesus knew also that he should bow to no one except His Father, who is God, so He said to Satan, "... Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matthew 4:10.) Again He had obeyed His father and had honored Him.

Just before Jesus returned to heaven, when the people were being so unkind to Him and He knew that they were going to be even more so, He went to the Garden of Gethsemane to pray. After He had told God, His Father what He would like to do, He said, "... Nevertheless not my will, but thine, be done." (Luke 22:42.) He still honored God, His Father by doing those things that God wanted Him to do.

Among the very last things that Jesus did on this earth was to be thoughtful of His Mother. As she stood there looking at Him and weeping, Jesus saw her. Standing by her was John, his disciple whom He loved. Jesus then said to "... his mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour the disciple took her unto his own home." (John 19:26-27.)

"Honour thy father and thy mother" is what God has said for us to do. Jesus showed us in some very special ways how this should be done.

Text: Exodus 20:12.

Pictures: Standard Publishing Co.
No. 502, "The Temptation,"
No. 481, "Gethsemane,"
No. 577, "Christ among the Doctors."

TRUTH is what we are after, and we are not afraid of the doctrines of any man; we are willing to stand by the revelations of God.

—The Discourses of
Wilford Woodruff.

MAN is an able creature, but he has made 32,600,000 laws and hasn't improved on the Ten Commandments.

—Guthrie Center (Ia.) Times.



Charles A. Lindbergh and the Wright Brothers Memorial Trophy presented to him because of his outstanding contributions to aviation and high public service.

Science IS NOT Enough

As a young man, Charles A. Lindbergh, the "Lone Eagle," loved aviation and worshiped science. Growing in understanding, he realized that they "lit" only a "middle chapter" and that he must look beyond their material strength.

By Minnie E. Anderson

Science Lights a Middle Chapter

Reprinted from "This Week" Magazine; this condensation is from *Of Flight and Life* by Charles A. Lindbergh, published by Charles Scribner's Sons; copyright 1948 by Charles A. Lindbergh.

Teachers of all Sunday School classes will benefit from reading this short excerpt from Lindbergh's book:

"To me in youth, science was more important than either man or God. I worshiped science. I was awed by its knowledge. Its advances had surpassed man's wildest dreams. In its learning seemed to lie the key to all mysteries of life. It took many years for me to discover that science, with all its brilliance, lights only a middle chapter of creation. I saw the science that I worshipped and the aircraft that I loved destroying the civilization I expected them to serve, and which I thought as permanent as earth itself.

"Now, I realize that to survive, one must look beyond the speed and power of aircraft—beyond the material strength of science. And, though God cannot be seen as tangibly as I had demanded as a child, His presence can be sensed in every sight and act and incident. Now I know that when man loses this sense, he misses the true quality of life—the beauty of earth, its sea-

sons and its skies; the brotherhood of men; the joy of wife and children. He loses the infinite strength without which no people can survive . . . the element which war cannot defeat or peace corrupt.

"Now, I understand that spiritual truth is more essential to a nation than the mortar in its cities' walls. For when the actions of a people are unguided by these truths, it is only a matter of time before the walls themselves collapse.

"The most urgent message of our time is to understand these truths, and to apply them to our way of modern life. We must draw strength from the almost forgotten virtues of simplicity, humility, contemplation, prayer. It requires a dedication beyond science, beyond self—but the rewards are great, and it is our only hope."

(See Ward Faculty Lesson, "Science and Religion Can Be a Team," page 89.)

* * *

Make Bible a Teaching Aid

The Making of the Old and New Testament, a historical study, by Mallory Beattie, published by Exposition Press, \$3.00.

LET'S get acquainted with the Bible! There is no better way to

make the Bible a useful, enjoyable tool for Sunday School teaching than through the study of its origin, background and long period of development.

Teachers of both Old and New Testament will find a wealth of interesting new facts about how the Bible came into being in Mrs. Mallory Beattie's book, as she carefully unfolds the history of the Bible.

The centuries of laborious effort that went into the editing, revising, translating, choosing and arranging of the Bible's historic writings gives the reader a deep appreciation for the "timeless Book" that has been the spiritual guide for the Christian world for centuries.

Reviewer's note: "Modern revelation supports our Latter-day Saint belief that Moses was commanded by God to write Genesis when Moses talked with God upon the mountain. This differs with views of sectarian Bible students."

* * *

A Gospel Witness

Lorin Farr, Pioneer, by T. Earl Pardee, published by Brigham Young University Press, \$5.00.

ANOTHER fine addition to Church biographies is *Lorin Farr, Pioneer*, by T. Earl Pardoe, former Dean of the speech department of Brigham Young University. Dr. Pardoe is a grandson of Lorin Farr.

The faith-promoting experiences of such men of great character as Lorin Farr, who lived through those perilous days of Missouri and Nauvoo, is to bring into sharp focus the inspiring lives of our early Church leaders.

Lorin Farr, born July 27, 1820, at Waterford, Vt., first heard the Gospel with his parents, Winslow Farr and Olive Hovey Freeman Farr in May of 1832. Orson Pratt and Lyman Johnson visited the Farr family in Charleston, Vt., and taught them the principles of the Restored Gospel. These two young missionaries, not yet 21, had traveled the entire distance from Ohio to Vermont 800 miles on foot.

They preached, in the school building, to a crowded house.

Orson Pratt was invited to stay for the night at the Farr home. Before retiring, Winslow Farr asked Orson to pray. Following the prayer Orson Pratt walked to the bed where Olive Farr was lying ill; she had been confined to her bed most of the time for seven years with a liver ailment. He asked her if she had the faith to be healed. When she answered in the affirmative, he took her hand and commanded her in the name of Jesus Christ to be healed. She immediately sat up and asked for her clothes and left her bed.

The family stayed up most of the night rejoicing over her recovery. This blessing caused great excitement throughout Charleston. When the Farr family left Charleston in 1837 to join the Church members at Kirtland, Ohio, Olive was a vigorous woman. She lived to be 93 years of age.

Lorin Farr lived in the home of Joseph and Emma Smith at Jackson County, Mo. He learned to love them both and was a witness to Emma's concern for the Prophet's welfare. When mob violence seemed likely, Lorin stood guard on the doorstep of the Smith home or at times, when necessary, even in the Prophet's bedroom.

Lorin Farr was one of the important figures in the building of the Mountain West. He was stake president for 20 years over Weber Stake. He served as mayor of Ogden for ten consecutive terms and drafted

THE HOLY GHOST Compiled by Gretchen Schreiner

FOURTEEN questions are listed below. You select the correct answers with the help of your Church books, then place the key letters in the blank spaces. When all the spaces are filled with the correct key letters, the vertical line will spell out an important name in recent Church history. To give you the idea, the first answer is shown.

- "We believe that the first principles and ordinances of the Gospel are: . . . fourth, laying on of hands for the gift of the Holy Ghost." Which Article of Faith is this? (F) Third (G) Fourth (H) Fifth
- " . . . Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.) Who said this? (C) John (D) Nicodemus (E) Jesus
- " . . . And ye shall receive the gift of the Holy Ghost." Who said this? (Acts 2:38.) (O) Peter (P) John (Q) James
- " . . . Every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost." (. . . 84:64.) Where is this found? (A) Doctrine and Covenants (B) 1 Nephi (C) Matthew
- " . . . I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." (. . . 14:16.) Where is this found? (K) Matthew (L) John (M) Mark
- " . . . The Holy Ghost has not a body of flesh and bones, but is a personage of Spirit." (. . . 130:22.) Where is this found? (A) Book of Mormon (B) Doctrine and Covenants (C) Acts
- " . . . No man can say that Jesus is the Lord, but by the Holy Ghost." (1 Corinthians 12:3.) Who said this? (C) Peter (D) James (E) Paul
- "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth . . ." (John 16:13.) Who said this? (R) Jesus (S) James (T) John
- "And I was led by the Spirit, not knowing beforehand the things which I should do." (. . . 4:6.) Where is this found? (T) 1 Nephi (U) 2 Nephi (V) 3 Nephi
- "The Holy Ghost shall be thy constant . . . and thy scepter an unchanging scepter of righteousness . . ." (Doctrine and Covenants 121:46.) (R) guide (S) companion (T) leader
- "For the fruit of the Spirit is in all goodness and righteousness and . . ." (Ephesians 5:9.) (L) strength (M) truth (N) light
- " . . . holy men of God spake as they were moved by the Holy Ghost." (. . . 1:21.) (C) Revelation (H) 1 Peter (I) II Peter
- "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." (. . . 4:30.) (R) Hebrews (S) Colossians (T) Ephesians
- " . . . The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, . . ." (. . . 5:22-23.) (H) Galatians (I) Titus (J) 1 Timothy

(For answer turn to page 94.)

for another two years. He took an active part in the building of the transcontinental railroad. For 28 years he represented Weber, Box Elder and Cache Counties in the territorial legislature.

Teachers of Courses No. 6 ("History of the Church for Children") and No. 12 ("History of the Restored Church") will find much valuable, authentic information in this revealing biography.



Suggested Mother's Day Program—May 9, 1954

How Great Her Love!

FOR SENIOR SUNDAY SCHOOL:

Opening Song: "There Is Beauty All Around," No. 169, *Hymns—Church of Jesus Christ of Latter-day Saints*.
Invocation: To be given by a young boy holding the Aaronic Priesthood.

Sacramental Song: "How Great the Wisdom and the Love," No. 68, *Hymns—Church of Jesus Christ of Latter-day Saints*.

Sacramental Service.

Word of Welcome to Mothers: Superintendent.

Songs and Verse: Junior Sunday School Children.

(It is suggested that the boys and girls of the Junior Sunday School come into the Senior Sunday School to participate in the program. After their parts, they should be excused to go back into their own classes where regular lessons are scheduled in keeping with the observance of the day. As the children enter, the organist plays soft organ music, "Lullaby and Goodnight," No. 134, *The Children Sing*.)

Song: "My Mother," page 322, *Growing Spiritually, Part I* (Kindergarten Manual).

Song: "Mother Dear," page 274, *Sunday Morning in the Nursery* (Nursery Manual).

Verse:

"When I'm loving, kind, and true;
Mother Dear and Father, too,
Are as happy as can be
For a helpful child like me."
—Moielle Renstrom.

(As the children leave to return to their own classes, the organist plays the same soft music. She continues to play as participants of next group arrange themselves on the rostrum.)

Classroom Scene: One teacher, four boys and four girls from Course No. 6.

Setting: Children are seated in classroom situation. On a large flannelboard the teacher has placed the letters M O T H E R and a large colored picture of a mother. (This could be cut from a magazine or could be a photograph of a real mother.)

Teacher's Explanation:

Suggestion: Begin by reading a poem. (Use "My Blessings," page 207, or "Flowers

for Mothers," page 54, *Growing Spiritually, Part I*.)

Our Heavenly Father gave us our mothers.

This is the day set aside for honoring them.

We should honor them every day. We usually give flowers to Mother. How much better to give honor and love each day

through acts of kindness. Such gifts would make the sweetest bouquet.

They would be lasting.

Let us suggest things we might do.

Children's Pledges:

Suggestion: Each child steps to microphone and says his lines. He then puts a cutout flower on the flannelboard. (The flower could be cut from a florist's catalog or could be one made and colored by the children in Sunday School the week preceding program.)

First Boy: My flower means I'll quickly come Whenever Mother calls;

First Girl: And this means I'll pick up my toys,
My roller skates and dolls.

Second Girl: My flower means I'll always help My Mother with the dishes;

Second Boy: And this means I'll try my best To do the things she wishes.

Third Boy: My flower means I'll share with others

As Mother would have me do;

Third Girl: And this means I'll be honest And say only what is true.

Fourth Girl: My flower means, when Baby sleeps,

I'll be quiet as a mouse;

Fourth Boy: And this means I'll reverent be In my Heavenly Father's house.

Teacher: These many pledges you have made

With these flowers so gay,
Should please your Mothers' and help to make

Every day a Mother's day.

(Organist plays soft music as participants leave rostrum.)

(Concluded on opposite page.)

To Help You Remember

By Superintendent Lynn S. Richards

MEN carry many different kinds of books and memo pads in their pockets to help them remember their meetings and appointments. Among them, here is one reminder book that will be prized highly, for it is the superintendent's memoranda loose-leaf booklet with pages grouped into four categories.

The first section consists of 52 pages, one for each Sunday of the year. Every portion of the Senior Sunday School exercise for each Sunday is listed. Opposite each, a blank is provided for use in planning and setting down in writing each part on the program as it is assigned, approved or accepted.

Some matters are determined several weeks in advance. Date the sheet for that particular Sunday, write the name of the member of the superintendency conducting the school on that day, and make note of the item. The written form helps you to remember.

These sheets are available in conducting a worship service. With every part of the exercise listed and complete, you will stand with confidence as you conduct the school. Details are there, even to the song page number.

The second part provides for no-

tations on planning prayer meetings, next month's union meeting, weekly council meetings and the ward faculty meeting. These meetings come regularly, and when memoranda sheets are properly filled in and dated fewer mistakes occur. Adequate space is provided for all details of your prayer meetings.

Planning ahead for transportation of teachers to union meetings is kept fresh in mind when you have a note in your pocket to call your teachers on a certain day. The weekly council meeting date and time is noted. It is in this meeting that the most use is made of these forms. Plan your work, fill in the forms and you are well on the road to a complete preparation of your next conducting assignment when the council meeting adjourns.

The third part is new. Have you often wanted a detailed outline to assist you in planning enlistment work? This is now provided. In the first column you can note the classes for which you are responsible and see that they are organized with a class presidency. In the next column write visiting assignments to be made by active to potential class members. Third, after these assignments are made, determine whether

visits resulted, and if the potential members became active in class participation. Spaces are provided for each step including suggestions on following up without confusion or a duplication of effort.

The fourth part is the Junior Sunday School order of exercises. This is new on the memoranda. It is most valuable to the superintendent in charge of Junior Sunday School and to the coordinator of Junior Sunday School. Well in advance, notations are made on the order of exercise forms so that the whole program is planned before Sunday arrives.

The Senior Sunday School memo does not include any part of the Junior Sunday School order of exercises. Where worship services of Junior and Senior Sunday Schools are held together, the forms include a combination Junior-senior Sunday School memoranda instead of the Senior memo only.

You will want to own and carry these superintendent's memoranda sheets in your pocket. You will be surprised at the convenience of having your Sunday School information always with you, and the satisfaction gained from well-conducted exercises and worship services.

HOW GREAT HER LOVE!

(Concluded from opposite page.)

Five-minute Talk:

Title: "How I Can Make Every Day a Mother's Day."

Participant: A young man from Course No. 16.

Five-minute Talk:

Title: "A Tribute to Mothers."

Participant: The bishop, the father of the ward.

Distribution of Tokens to Mothers: (optional)

(The committee feels that the program can be made very effective without the actual giving of gifts to Mothers. However, this should be a local decision. If something is given, make sure it is done simply

yet beautifully. Young girls from Course No. 12 could help with the distribution. Organ music could make an effective background.)

Closing Song: "O My Father," No. 138, *Hymns—Church of Jesus Christ of Latter-day Saints*.

Benediction: To be given by young lady from Course No. 14.

—Committee:

Edith Nash,
Beth Hooper,
Margaret Hopkinson,
Lorna C. Alder,
Hazel F. Young, Chairman.

Show Your Minute Book

By Richard E. Folland

A large section of the secretary's minute book is devoted to the recording of lesson number, subject (or objective) and name of teacher each Sunday. This information is most important. If accurately recorded, it gives to the superintendency, stake board members and others who may be interested, a picture at a glance of the subject matter and the teacher who treated it in each Sunday School department.

A wise secretary will be careful in obtaining this information. He or she may use the "Teacher's Weekly Report" or slips of paper, attached to the roll book, for obtaining it from the teacher or class secretary. Other methods may be employed effectively. But in all cases the minute book should tell a true story, for inaccurate records are worthless and often harmful.

To simply record the lesson titles as they appear in the manual or on the lesson chart is an easy but

careless way of obtaining lesson titles. It may be that a teacher is not following the prescribed course of study. In such case the minute book should tell the truth.

When the secretary records this information accurately, he or she should apprise the superintendency of its availability, so that counsel and help and commendation may be given teachers where needed or deserved.

Your records in the minute book and monthly reports, if compiled accurately, tell an illuminating story about each of your Sunday School departments. Call the attention of your superintendency to them periodically at council meetings. They can be of tremendous value in helping to improve teaching and Sunday School performance in general.

Is Teaching Talent Being Neglected?

By William E. Barrett*

IN 1933 I was seminary principal in Kanab Stake, at Kanab, "Utah's little Hollywood." I arrived in Kanab in August, and was almost immediately appointed superintendent of the Ward YMMIA. On inquiring what officers and teachers would be under me in that capacity, I was informed that the entire group had been dismissed because most of them had moved away and it would be necessary to re-staff the organization.

Upon inquiring of the Bishop as to who might be called, he expressed concern, since all organizations were finding difficulty obtaining teaching material. I asked the Bishop if he would care to cooperate in a little experiment. I suggested that he send to each member of the ward, by way of the ward teachers, a brief questionnaire containing the following questions:

1. Have you ever taught in any of the auxiliaries of the Church? If so, which one?

2. Are you teaching now? If so, in which organization?

3. Regardless of whether you have ever taught before, would you desire to teach now if you were called? If so, in which organization would you prefer teaching?

*Vice president in charge of religious instruction, Church Department of Education, and member, Deseret Sunday School Union Board.

4. Would you be willing to take a course in teacher training prior to being called to serve so as to better equip yourself for that task?

The response to the above questionnaire was, to say the least, surprising. We discovered in that ward many people who had previously been teachers and officers in the Church, but who had become inactive. Now they desired a chance to participate again. Most of these were young mothers who had given up teaching positions while rearing their families, but whose children were now old enough so that they felt able to resume positions of responsibility. Some were men who had previously been heads of auxiliaries, in bishoprics, and even in stake presidencies before they had moved into this particular ward. Their talents had been unknown to the local bishopric.

This experience and others which have followed over the years, have brought me to realize how much talent is being bypassed in our wards. We are making a grave mistake if any person is allowed to carry two or three positions of responsibility while their brothers and sisters are denied the opportunity of leadership development.

IF the spiritual needs are not supplied, the material ones will fail us — and we shall lose both alike.

—General Matthew B. Ridgway,
Army Chief of Staff.

As you give, so shall you receive. Contribute more and you will receive more. If you want a stronger rebound, throw the ball harder.

—John Davis in *Good Business*.

FROM David learn to give thanks for everything. Every furrow in the Book of Psalms is sown with the seeds of thanksgiving.

—Jeremy Taylor.

"In Memory of the Crucified"

MAY, 1954, "In Memory of the Crucified," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 99.

FOR CHORISTERS: When only 8 years old, Brother Alexander Schreiner, famed Tabernacle organist and composer of our hymn for the month, had his first Sunday School assignment playing Gospel hymns for the Saints in Nuremberg, Germany. His father served as branch president and today his son, John, is in Nuremberg as a missionary.

What could be more appropriate than to have the musical setting for this sacramental hymn written in the style of the old German chorale? A style so ideal for congregational singing.

Frank I. Kooyman, former president of the Netherlands Mission is author of this hymn text. It is interesting to note that he has translated more than fifty of our Gospel hymns into the Dutch language.

Since the final note in each of the four phrases of our hymn has a *fermata* (pause), it would be well for us to examine our conducting technique for this particular problem and see that the baton comes to an upward position of rest on the *fermata*. Let us make certain that the first three phrases are free from retard. The *fermata* suggests holding the particular note for a longer time than its designated value.

It is important that our baton technique be well defined. This helps to assure a prompt vocal attack and entrance from the congregation. —Vernon J. LeeMaster.

FOR ORGANISTS: Use eight-foot and four-foot stops in the manuals and sixteen-foot and eight-foot stops in the pedals. This hymn will express itself best when played smoothly *legato*, in a quiet, devotional style. Note well that this devotional style is rather opposite to the spirited style which results when playing somewhat detached and

"marked." This hymn is prayerful rather than exultant. Here we examine our inward hearts while we sing it, rather than shouting in joy and enthusiasm. Let your method of playing this hymn demonstrate to the congregation the way in which they are to sing it.

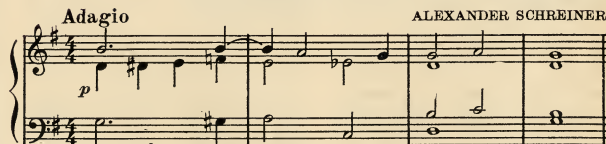
Since it was my privilege, by appointment, to write the music to these beautiful words, let me suggest exactly how these holds are to be used. The quarter notes with holds above them may be held two beats, and then followed by an-

other beat of rest. By this means the pulse will continue right on through the entire hymn, and each stanza may be finished with a very slight broadening pulse.

There is no need to either play or sing this hymn in a boisterous way. Let the loudness be merely medium, as also the *tempo*. The message of the hymn is all important always. The music is merely an accompaniment—one, we hope, that will touch our hearts and open them to the delights of heavenly discourse. —Alexander Schreiner.

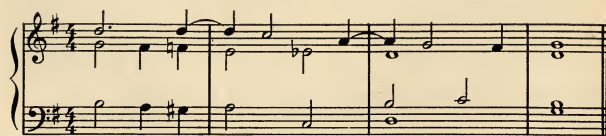
Sacrament Music and Gem

For the Month of May



SACRAMENT GEM

JESUS said, "... A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."





In the best part of the Ontario Ward, Nyssa Stake, meetinghouse are (l. to r.) Elsa Stoffers, ward librarian; Beth Archibald, stake librarian; and Nedra Stiener, assistant librarian.

Librarians

Best Part of the Building

By J. Holman Waters

"THE library is the best part of the building, if members will only use it." This was the observation of President David O. McKay during his tour of the new Ontario Ward meetinghouse, Nyssa Stake, at the time he dedicated the building in 1953.

Planned as a part of the building from the time it was little more than a skeleton of 2 x 4's and concrete, the library is a valued part of the ward used by all organizations.

When construction of the building was under way, Sister Beth Archibald, Nyssa Stake librarian, went to Bishop Blaine J. Holladay, long an advocate of visual aids in teaching the Gospel. She reminded him that the meetinghouse should include a library and members would need a good one. Later, at a faculty meeting in the nearly completed building, Bishop Holladay designated the room to be used as the library.

The next night Sister Archibald, Bishop Holladay, Stake Sunday School Superintendent Richard Christiansen, and Sister Elsa Stoffers, ward Sunday School librarian, met to make plans for the library. Specifications and recommendations

of the Sunday School General Board were accepted, and the next morning a carpenter reported to commence building library cabinets and shelves. Sister Stoffers supervised the construction to make sure that every thing was "just right." As a result of far-sighted planning and close attention to details, the library, now is finished and in constant use.

Besides having adequate facilities for storing teaching aids, certain special features are proving most valuable and practical: One is a closet with built-in slots for more than three hundred recordings and additional shelves for maps and charts. Another is a large cabinet that holds a 16-mm. movie projector, a recording machine, a record player and hectographs.

Drawers have been built to accommodate pictures that are mounted and stored in folders. Picture frames to show pictures more attractively are available. Frames are a voluntary donation of Richard Breckon, ward member.

Book shelves contain all official Church publications along with all the Standard Works of the Church and many other valuable reference books.

A blackboard is placed on one wall for use when the library doubles as a classroom while a bulletin board occupies a prominent place in the room for notices and calendars.

A novel library idea is a "return" box that was conceived and built by Sister Stoffers' husband. Material is checked in and out to all auxiliary organizations, and Sister Stoffers keeps a step ahead of the teachers. If they don't use the library facilities, they are invited and urged to do so.

The work has grown to such an extent that an assistant librarian, Sister Nedra Stiener, has been named.

Under the gentle urging of Sister Stoffers, many of the classes have provided such aids as figures of oxen, pioneers and covered wagons. There are many other features that make this a wonderful library.

Believing that a library is only as good as it is easy to use, either Sister Stoffers or Sister Stiener is on hand at every ward meeting, usually one-half hour early to open up facilities and check out material.

This is truly the story of a successful and useful library!

PRAYER must not come from the mouth, but from the root of the heart.

—Information.

NOTHING worth-while is ever lost by taking time enough to do it right.

—Abraham Lincoln.

WHAT is religion? Religion is what spoils life if you leave it out. Religion is what spoils the home if there is not any in it. It is what destroys character if it is deleted. It is what leaves life flat and tasteless when it is omitted.

—Alfred W. Swan,
Watchman-Examiner.

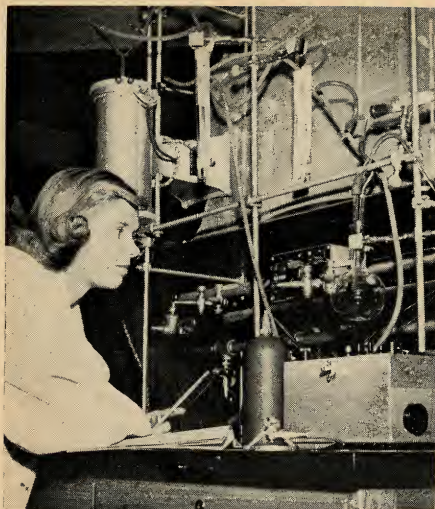
THE age-old choice has come to every human: "To be ministered unto, or to minister."

—Plaque.

IF I have sown one seed that grows to ripened grain, what matter who shall reap? Mine is the gain.

—Sunshine Magazine.

Science and Religion Can Be a Team



BY
LOWELL
L.
BENNION*

COPERNICUS (1473-1543), a Pole, born and reared of Christian parents and relatives, studied and became effective in such diversified fields as medicine, theology, art, astronomy, and even practical mechanics.

His first academic interest was astronomy. Beginning in 1499, he became a professor of astronomy at the University of Rome. There he lectured brilliantly about the Ptolemaic theory which held that the earth was the center of the universe and that all other heavenly bodies revolve around it. This theory, taught by Ptolemy of Egypt in the second century A.D., had been accepted by the Catholic Church and by scholars all these centuries.

As Copernicus dug into his subject, he came more and more to question it. Finally, after four years of teaching, he gave up his professional chair, entered the priesthood, spent his life as a priest and physician, and privately studied the stars.

Copernicus established to his own satisfaction — and to that of all the great astronomers who have followed him — that the Ptolemaic theory is false, and that our earth and the other planets revolve around the sun, while they themselves are also “spinning like a top.”

*Dr. Bennion is the director of the Salt Lake Institute of Religion.

Brigham Young University coed, Diane Manning, realizes that both religion and science are essential in her education for life.



Photos by BYU Audio-Visual Center.

The dominant church of Western Europe, the Roman Catholic, had held for centuries that the Ptolemaic theory of astronomy was in harmony with God's word. Copernicus knew that his views would not be accepted by the church. So it was not until the year of his death that his astronomical system was published for the world, and then by a friend, under the pretext that it was “not a scientific fact, but a playful fancy.”

Men who successfully followed Copernicus in searching out the secrets of nature, through observation and experimentation, were likewise opposed by the church. Bruno was burned at the stake as a heretic in 1610. Galileo was forced to recant his theories through a Catholic inquisition. He died in disgrace.

Continuous Conflict

Ever since the rise of modern science, there has been continuous

conflict between some men of science and some men of the church. The church first fought the scientist as destructive of faith; some scientists in turn have fought back at the church for blocking the road to progress and truth.

Much of the fighting between scientist and religionist has ceased in recent decades. We have many men in science who are deeply and devoutly religious; and many in religion who know something of science and have respect and appreciation for this approach to an understanding of life. Even as Copernicus achieved a full life by being a “servant of God” and a “student of the works of God,” many men today have achieved a working harmony between their science and religion.

From the beginning of our history, Latter-day Saints have been encouraged to study “of things both

in heaven and in the earth, and under the earth." They were told that God's world is one of law and order, for "... unto every kingdom is given a law; and unto every law there are certain bounds also and conditions." (See Doctrine and Covenants 88:34-47, 77-79.)

The prophet Joseph Smith, Brigham Young, and later leaders have encouraged education, scientific studies, and an earnest search for truth in all constructive avenues of living. We, living in a later age and being recipients of new revelation, have not been bound by Ptolemaic astronomy.

Some Conflicts Now

This does not mean that Latter-day Saint students do not have conflicts in trying to reconcile their scientific studies with their "Mormon" faith. Many Latter-day Saint students have turned their backs either on science or religion, feeling that they could not maintain their personal integrity and believe in both approaches to truth.

The Sunday School teacher can either increase the conflict and turmoil in the student's mind or greatly alleviate it. This article aims to suggest a few things to do and not to do which will help our brilliant, honest students of science, philosophy and the arts to keep and enrich their faith in the Gospel of Jesus Christ. Even a teacher not trained in science can be understanding and helpful if he has wisdom, insight and humility.

Do Not Discredit Science

Sometimes Sunday School teachers have been known to discredit science and education in general. More often than not, they are men who know the least about science. (We are most prejudiced, as a rule, toward the things about which we know the least.)

Scientists are not infallible. Their conclusions at any given time may contain errors and will be superseded by more correct interpretations. Also, things are paraded in the name of science which are not science at all, but the work of quacks, or of writers with commercial interests. We all need to be critical of the conclusions of science. Good scientists, themselves, are as aware of this as anyone else. Still, we should not discredit scientists as a body any more than we should the prophets, poets, or mothers because of some individual failures.

Any student who has studied science seriously has found the scientific method a fruitful and satisfying approach to life. If he has read history, he knows of the wonderful value to mankind of the work of Copernicus, Galileo, Newton, Pasteur, Mendel, Curie or Einstein. To attack science in general will certainly not in the long run build faith in religion. Science has contributed much to life, and our brighter students know it.

There is another reason why it is foolish for a Sunday School teacher to attack science and education. An attack on a person often increases sympathy and interest in that person. The mother who doesn't wish her daughter to marry a certain boy sometimes drives her to it by depreciating the boy's character. Either out of sympathy for the boy or to maintain her own freedom and self-respect, the girl will go against her mother's wishes. Likewise the student, in love with science, will love it the more if it is persecuted.

Many Views of Life

There is a simple, effective and honest way to eliminate much conflict between science and religion and to leave the student free to enjoy a sincere interest in both. Let us illustrate before we explain this method.

An Idaho school teacher, whose name we have never heard, used this analogy. "We look at life," he said, as though we were looking through knotholes in a barn. Look through one and we may see nothing but a haystack. If this be our only view, we may think the world is a haystack. Look through a hole in the roof and the world will appear to be nothing but sky. Through another hole it may be a field of wheat. Each knothole gives us a *different* but only a *partial* view of life. We need to walk around in the barn and look through many knotholes, and not expect to see the same thing through each one. If we could climb up on top—after having looked through many knotholes—we would see how our various views blended harmoniously into one grand view."

The Creator must have such a view of his creations, but man does not. "... The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine." (Moses 1:37). Our Father in Heaven likely does not think of himself as first scientist, then philosopher, then

artist or theologian. More than likely, all of these views of life are merged into one grand view in the brilliance, breadth and depth of his mind. Not so with man. For we are finite and greatly limited in our knowledge of life and the universe in which we live. We know only a small part of what is to be known about anything of real consequence.

Like the boy looking through various knotholes in the barn, man has learned that he can look at life through more than one method, in more than one way. A Beethoven conveys his feeling for life through a symphonic composition; Shakespeare through poetry; Socrates through rational, disciplined discussion; Galileo through observation and experimentation; Moses by going up to Mount Sinai and communing with God.

Who among us would want to be without the works of any of these men? Life is too full and rich for man to understand it from any single approach. So men have discovered the arts, science, philosophy, religion, and even everyday life as fruitful sources of their views of life.

It is important to let each approach to life be different — have its own language, tools, methods, and interest, or point of departure. Science and art are quite different in nature, though there is some interdependence between them. Beethoven's "Ninth Symphony" is based on the physics of sound to some degree. The full symphony orchestra could not have been until a scientific knowledge of sound was available to make some musical instruments possible. Although the symphony is based on science, science does not make it a great work of art. Beethoven did that through his own wonderfully aesthetic, creative feeling — something utterly different in character from scientific method.

Different Views of Life

Likewise, science and religion give different views to life. The specific purpose, method and language of each is quite different. Science, for example, is trying to establish cause and effect relationships which can be stated as laws. Science, in all of its many branches, is simply trying to understand *what is*, and *how things work*. Religion, on the other hand, is concerned basically with *why* we have life, what is its meaning, purpose and value.

(Concluded on page 93.)



By Addie J. Gilmore

HOLD THEIR INTEREST

Love sincerely the children of God. Desire wholeheartedly to "feed His sheep."

This is the first requisite of a successful Sunday School teacher. To teach successfully we must influence the lives of our learners. To have and to hold the interest which brings about this success, we must have the interest of the learner at heart.

Jesus, the Master Teacher, had a deep sympathetic understanding of human beings, of their interests and needs. To read the minds and hearts of his listeners was His rare skill.

Of children, Jesus said, "Forbid them not, to come unto me: for of such is the kingdom of heaven." (Matthew 19:14.) He knew of their faith, sincerity and eager wholeness. He knew also of their need of love, security, confidence, and how careful they must be nurtured by those upon whom they depend for guidance. Let us understand the hearts and minds of our learners!

Catching Their Interest

Meet the learner on his own ground! How keen and constant is the interest of a child! How "wonder filled" to him are the many things so commonplace to us.

He is exploring his new, wide world with vigor and enthusiasm. His tempo is fast. His attention span is short—there is so much to discover. He comes and goes—attempts to many things at once.

His interest is keen and high, but it changes quickly. Can we meet this challenge with understanding? The teacher's *attitude, interest and enthusiasm* are important factors in the child's interest response.

Keep their interest alive by:

1. Preparing carefully all lesson material on the child's level of understanding.
2. Making it meaningful — within range of activities and experiences.
3. Letting new concepts be linked with familiar ones.
4. Using variety in lesson presentation:
 - a. Stories.
 - b. Conversations.
 - c. Blackboards.
 - d. Flannelboards.
 - e. Lighted picture boxes.
 - f. Sand tables.
 - g. Groove boards.
 - h. Motion picture boxes.
5. Enriching with pictures, objects and carefully selected visual aids. Choose those which make the lesson vivid, colorful and strong in interest appeal.
6. Letting them participate. Children love action. They are profoundly interested in "doing" and "sharing." Learning is at its best when children are living experiences together.
7. Balancing the lesson plan. Attention span is short. As in-

Junior Sunday School

A small upturned face—now glaring—now sober
Looks deep into your eyes
And reads there the message
of love from
Your heart.

The doubt of the child wavers—then slowly dims
As he becomes enthralled
With the story you tell.

Slowly you feel the bond between
the child and yourself tighten,
You answer his smile with your smile
And the joy that you feel is unending.

—Lucille A. Larkin.

terest seems to lag, shift from a "listening" to a "doing" experience (a song—a rhythm activity, dramatization, drawing, etc.). Return when rested to the listening experience.

8. Speaking in the language of the child:
 - a. Simple, carefully chosen words.
 - b. Short sentences.
 - c. A voice that is heard but well modulated.
 - d. Adapt new concepts to his understanding — even profound doctrine can be made simple and comprehensive.

Remember, the Master Teacher was followed by multitudes, people from all walks of life. He held their interest! He loved; He understood. He met His listeners on their own ground!

* * *

NEXT MONTH'S ARTICLE

NEXT month's article will be "Pupil Participation Is Important," by Margaret Hopkinson.

* * *

SACRAMENT GEM

Jesus, Savior, I love Thee
And I'll quiet be.
As I take the sacrament,
I'll remember Thee.

Junior Sunday School SONG OF THE MONTH

for May

Thou shalt thank the Lord thy God, in all things. — Doctrine and Covenants 59:7.

"FATHER, We Will Quiet Be," No. 3, *The Children Sing*.

The suggested song this time is very brief. However, we still need to arouse the children's interest before teaching it. By doing this we are more likely to impress them with the message of the song. Perhaps we want to begin by referring to the opening prayer. In this prayer the child thanked his Heavenly Father for several things. Why did he do this? Because everything we have is ours through the goodness of the Lord.

Another Sunday we may prefer to show a picture, perhaps No. 24, from the Primary department black-and-white picture packet. This picture shows children listening to their teacher. Our Heavenly Father likes us to come to Sunday School and learn about Him. He likes us to be quiet in the chapel. He likes to hear us sing songs to Him. He also likes us to thank Him for our blessings. Reverence in the House of the Lord can also be stressed with the teaching of this song.

Junior Sunday School children under the direction of their chorister should learn to start and to end together when singing. If this song is sung too fast, it will lose its effectiveness. It should be sung in a sweet, quiet, reverent manner. Be sure the children hold the end of each phrase its full value.

—Edith M. Nash.

IDEA EXCHANGE

Program Idea

A group of Junior Sunday School children singing on a special program for the Senior Sunday School wore large, white paper collars and red bow ties. The collars were made of butcher paper and the ties of crepe paper. It was very simple, but most effective and festive.

Visual Aid Idea

One Sunday School teacher has made a very unique collection of pictures that is unusually workable with a small group of children seated in a semicircle for the Sun-

day School class. She obtained a large spiral notebook with a hard cover. In the book she has mounted pictures found in magazines which will be helpful illustrations for her lessons. The stiff cover makes it possible to stand the book on the floor. The pictures needed may be displayed during the lesson in clear sight of all the children. The teacher's hands are free to gesture and to help the children as necessary.

—Margaret I. Kitto.

* * *

QUESTIONS FROM THE FIELD

QUESTION: *When fast meeting follows Junior Sunday School, what is the recommended procedure concerning administration of the sacrament?*

Answer: In Junior Sunday School the sacrament is administered as part of the Sunday School service. This is in accordance with a letter written by President Stephen L. Richards, June, 1943. This letter is reproduced in *The Sunday School Handbook*, p. 47.

—Ella May Green.

* * *

ENRICHMENT MATERIAL

THE following enrichment material may be used in any of the departments of the Junior Sunday School:

A Rest Game

I LIFT MY HANDS

I lift my hands up high
And stretch my fingers wide,
Then I slowly drop my arms
Close down by my side,
I turn my body this way
To this side I repeat,
Then I quietly fold my arms
And now I'll take my seat.

—Lucille A. Larkin.

A Story to Tell

TOMMY SCOUTS THE INDIANS

THE long wagon train formed into a big circle and came slowly to a halt. The sun was sinking over the western hills and twilight had begun to settle on the prairie.

Tommy kicked at a clump of buffalo grass with the toe of his shoe and stared resentfully at the back of his father's wagon. "Why did day have to stop anyway?" he wondered. Every time night came he had to be scrubbed and combed and cleaned up before he could eat

his supper. Besides, Emily's hands were rough and quick, not gentle like mother's. Emily was his big sister.

Every time the wagon train camped by a creek, Tommy's two big sisters would carry buckets of water up to the wagon to fill the wooden tub, and then all of the younger children would get scrubbed clean. Tommy wished that he could go down to the creek and take off his clothes and then jump right into the cool, clear water. He wouldn't mind taking a bath that way.

Suddenly Tommy sat down and began to think. Maybe tonight he could have a real bath in the creek. He would wait and watch until Emily and Lizzie left to go for the bath water, then he would slip quietly into the bushes that grew along the bank. Then, when his sisters came back, he would hurry quickly and have his bath before they could find him.

Tommy knew that his plan was wrong and he would be disobeying both his father's and the captain's orders. Nobody was ever to leave the camp without permission, but he said to himself angrily, "I don't care! I'm tired of Emily's old fingers digging in my ears!"

His father had finished building the fire and his mother was beginning to prepare supper. The girls had started picking their way through the bushes toward the creek. Looking carefully to see that no one was watching him, Tommy moved quietly to the nearest bush and dropped down behind it; then,



Tommy peeked around the bush.

crawling very carefully and without making any noise, the way his friend Jim, the pioneer scout, had taught him, he made his way slowly toward the creek.

In a few minutes he was close enough to hear his sisters laughing as they washed their faces and splashed their hands in the cool water. Tommy shivered with excitement as he crawled toward a big clump of bushes. Then he stopped and his eyes grew big with wonder, for the clump of bushes moved! He heard a whippoorwill call, and then another; then, the clump of bushes moved again. This time it came closer to Tommy and, through the gathering dark, he could see the outline of a man behind the bush—a man with feathers sticking up on the back of his head—Indians!

Tommy's heart almost stopped beating. The Indian raised his head and Tommy heard him call like a whippoorwill. Again the call was

answered all up and down the creek, and Tommy knew all at once that the bushes were full of Indians—and friendly Indians didn't hide in the dark behind bushes!

Then another thought struck him, his two sisters were still at the creek, right in the middle of all those Indians. Somebody had to help them quick. Somebody had to tell father and the captain before it was too late.

For one second Tommy closed his eyes tight and whispered, "Please, Heavenly Father, I'm sorry I was a naughty boy, and if Thou wilt please help me warn the camp and save Emily and Lizzie, I'll let them wash my ears all they want to."

Then he started crawling on his stomach silently and slowly back toward the wagons. His teeth were clenched as tight as his fists as he crawled, expecting every moment to feel a tomahawk on the back of his head.

At last he reached the clear space around the camp. Rising to his knees, he crawled faster, then, as he came closer to the fire, he jumped and ran straight to his father's side. "Quick, Father!" he cried, "there's Indians in the bushes."

One look at Tommy's terrified face assured his father that he was telling the truth. Sending him to warn the captain, Tommy's father turned and walked steadily and bravely straight to the creek, where he took Emily and Lizzie by the hand and led them safely back to the camp.

All night the guards watched and waited, and next morning they found four of their horses and two milk cows were missing. But everyone in camp was grateful that they had not been attacked, and they all said that Tommy was a real pioneer scout.

—Helen Hooper.

SCIENCE AND RELIGION CAN BE A TEAM

(Concluded from page 90.)

Science and religion are no more alike, in the hands of man, than are beefsteak and a vegetable salad on one's dinner plate. What person of normal appetite, on a cold January day, would argue vehemently over which was good—a T-bone steak or a plate of fresh vegetable salad? Would he not rejoice that they were not both beefsteak or both salads, but that they were different, each complementing the other and together better nourishing the whole man?

Science and religion are two essentially different approaches to life.

Both are good, and both are needed. And they can go along in the same mind too, if a person will not expect them to be identical twins. Copernicus expressed religion in many ways and studied nature eagerly and earnestly at the same time, and would have done so with little conflict, it would appear, had the Catholic Church not interfered with its lack of appreciation for science.

Both science and religion have established themselves as fruitful and necessary sources of the abundant life. Each is justified by its

own contribution. Instead of fighting each other, they should be married and build life together. This they can do if they will let each be different—as different as man and woman are by nature, by role, by contribution. Like husband and wife, in a young marriage there will always be some conflict between science and religion, some need for adjustment, for "give and take" on non-essentials. But, together, what a team they can make!

(See Lesson Enrichment Suggestions, "Science Is Not Enough," page 82.)

I Can Not Doubt

By Georgia Triscek*

ABOUT a year ago, I was stricken with polio. After about ten days of fever and sickness, I was paralyzed from my hips to my knees, and the muscles from my knees to my feet were bad.

Judging from the amount of paralysis involved in my legs and back, we were told that I would have to wear braces on both legs and maybe on my left arm.

Bishop Ferrel E. Carter and his counselors came to the hospital and administered to me. The bishopric from my grandparents' ward in Morgan came and administered to me, too. After each blessing I felt no better. I still could not move.

I was still paralyzed. I told my folks I thought that after I was blessed with such wonderful prayers I would be healed and able to walk again. My parents told me that prayers are not always answered immediately. We must have faith and work and show the Lord we do want our prayers answered and are willing to help Him.

I did work, and I did try. After those prayers I knew I'd walk again if I did as the doctors and nurses told me.

I was told that the ward members prayed for my recovery in Sunday School and sacrament meetings.

Those prayers were answered, and I am thankful.

In two months I was out of the hospital without braces on my legs or on my arms. I used only a pair of crutches. Very soon afterward I did not need the crutches, and now I have a back brace to improve the weakness in my back.

Can anyone doubt the power of prayer? I know God hears and answers prayers. I hope I shall prove worthy to show God how thankful I am for this wonderful blessing.

*A 2½-minute talk given by Georgia Triscek, aged 13, in Ogden Thirty-seventh Ward, South Ogden Stake.

I WAS THERE . . .
(Concluded from page 75.)



Photo courtesy of South African Mission.

Full of youthful exuberance, President McKay stands on top of Table Mountain. Cape Town is below.

The newspapers have given excellent reports on President McKay's visit. The "African Mirror" was at the airport to cover President McKay's arrival. These pictures are now being shown in all of the theaters in South Africa together with an excellent commentary regarding President McKay's visit to this land.

I am positive that the visit of President McKay is the greatest blessing that has come to the South African Mission, and I am confident that we shall see the Church grow in this land.

President McKay was sorry that he did not have time to go through the Kruger National Park and see Victoria Falls. I told him that would

be a good reason why he should come again. He told me to be careful because I was giving him ideas.

* * *

From Elder Jack Dahl:

THE plane arriving one hour late at the Johannesburg airport added to the excitement of the occasion, and when it finally touched wheels at 7:30 p.m. the platform was crowded with Saints.

President McKay and party were requested to remain on the plane until all other passengers were cleared. Then Sister McKay appeared, followed by President McKay and President Reiser as they stepped from the plane onto a ramp. Spotlights came on; press cameras flashed. The newsreel movie camera from the "African Mirror" purred into action. (This newsreel is now being shown with favorable commentary in every theater in South Africa.) President McKay stood in majesty with his wife and President Reiser on each side.

Reporters marvelled that a man of 80 years could think and speak so fluently, carry himself so straight and upright, and possess such patience and graciousness towards his people, though tired from the journey just completed. President Duncan then took President McKay and party to a hotel for needed rest.

Besides the love and best wishes which President and Sister McKay received from the Saints and missionaries gathered at Johannesburg, they were presented a gift as a memento of their visit. It was a dinner bell made from an empty artillery shell which hung from the

top of a 36-inch elephant tusk that was mounted on a base of imbuia wood—truly a South African gift. On the wooden base was a brass map of Africa with the following inscription engraved upon it:

"To President and Sister David O. McKay, from the Saints of the Transvaal District of the South African Mission, January 10th, 1954."

As a concluding tribute to President McKay by the members of the Cape District and missionaries, he was presented with a clock made from beautiful stinkwood, a type of wood unique to South Africa, and a set of ebony elephant book ends. President McKay thanked and told the people he would always treasure these gifts.

Tuesday, January 19, the day our beloved President and Sister McKay and President Reiser were to leave Cape Town, special time was taken to visit one of the faithful sisters who was in a hospital and had not been able to see the prophet.

* * *

From Robert R. McKay:

EARLY this morning, Feb. 3, Mr. Gilbert Chase of the U. S. Embassy in Argentina called by telephone to inform us that President Juan D. Peron had granted an interview with Father at 9:55 a.m.

Getting into Mr. Chase's automobile we were driven to the "Casada Rosada" or the "Pink House," the working offices of

Answer to
"The Holy Ghost"
found on page 83 is:
GEO. ALBERT SMITH



Photo courtesy of South African Mission.

Always a friend of animals, President McKay has his picture taken with a small herd of zebras. These animals were so timid that the President could not get close to them.



Photo by South African Railways.

This road-blocking elephant is challenging the right-of-way. One sister drove 1,900 miles, much of it through dangerous elephant country, to see President McKay.

the president and his cabinet. The click of heels and a snappy salute from two guards gave notice that we could enter the main hall. We were ushered to another room, a long hall, another room, another corner, and then were received and asked to have seats until the president finished his other conference. It was then 9:55.

Forty minutes later, however, we were told it would be just a minute longer and that it would be all right for all four of us, including Mr. Chase and myself to go in.

By this time we thought Peron was enjoying keeping us waiting, and that we could expect an arrogant, pompous fellow who would sit back in Henry-the-VIII style and honor us with a look at him.

Well, when the time came to go into his office, what a delightful surprise awaited us! President Peron was right at his door to greet each of us with a charming smile and a sincere handshake. Greetings were exchanged in Spanish and English as the line went through the office door.

Present at the interview besides the principals were Dr. Raul Margueirat, chief of protocol; Dr. Jeronimo Remorino, minister of foreign affairs; Gilbert Chase, U. S. embassy; President Lee B. Valentine and myself.

President Peron was a gracious host. After the exchange of courtesies, he answered Father's expression of delight at being in this great country by saying that he was happy to have our people here. He added that he has a great deal of respect and admiration for a people who have to work and fight for what they have. He further mentioned the number of members we have in Argentina, and in several remarks made throughout the interview displayed a surprising interest in and knowledge of our Church.

President Peron is well informed, even to knowing our social habits. He said that he would like to offer us something, but since we don't drink, take tea or coffee or smoke he gestured and good naturedly said that he would like to make us happy with something. Father responded with a winning smile, acknowledged the kindness extended and said that the host had already made us happy with his gracious reception.

The conversation took a turn to the conference being held on Sunday. When Peron heard that we were planning to hold the meeting in the building used by the "Consejo de Mujeres" he shook his head and said that that place would be too small. He would place any theater at our disposal for such an important event,

even the Cervantes, a beautiful theater, second only the Colon Opera House.

President Peron at this point made it clear that his praises of the Church and the considerations made were not overtures made just because we were in his presence. None in the room could question his sincerity.

Father accepted this unexpected kind offer, and it was decided that the Cervantes Theater would be used on Sunday. This spontaneous display of courtesy on the part of the nation's president shown to the President of the Church and to the Church itself carries a real significance.

President Peron is a gentleman and a progressive leader. It is said that he mentioned to an important ecclesiastical group the work of the Relief Society of the LDS Church and that it is worthy of imitation.

Father presented President Peron beautiful leather-bound, gold-lettered copies of the Book of Mormon, the Doctrine and Covenants and Pearl of Great Price, all in Spanish. President Valentine had seen to it that special volumes were prepared and when they were inscribed by Father they made an impressive gift.

Peron accepted the books graciously and said he would read them. I believe he will, too.

The inscription is as follows: "TO HIS EXCELLENCY, PRESIDENT JUAN D. PERON, WITH APPRECIATION FROM DAVID O. MCKAY, PRESIDENT OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FEBRUARY 3, 1954."

The meeting of these two men was something to behold. It was so different from anything we had hoped to have happen in a country thought to have no religious freedom outside of the dominant church.

At the end of the conference Father and Peron parted most cordially. Going toward the door, President Peron put his arm around my shoulder and said, "You have a wonderful father. He is a great man. And what a tall, handsome man, and how young he is at his age!"

When President Valentine went this evening to check on the theater, he found that there were no seats in it. There was general remodeling going on.

The workers had been notified that Peron had offered the theater for the Sunday meetings. (Peron did not know the condition of the theater.) The workers explained to President Valentine that it



President Juan D. Peron of Argentina recognized the Church in an interview with President McKay.

would be impossible to put the house in order for Sunday. President Valentine said that it would be perfectly all right—that the original hall could be used for the conference.

The five spokesmen then said to wait a minute while they went to another room. Within a few minutes they returned, and one of them announced that the Cervantes would be ready by Sunday, completely in order, that their president's wishes would be carried out. The next day 60 workers were on the job, and the next day the theater was ready for use.

Word of the interview between the "Mormon Leader" and President Peron soon spread. The radio here has been announcing it all day. It is a red-letter day in the history of the mission.

All Latter-day Saints here are thrilled that their country's president would recognize the Church and President McKay so openly and in complete disregard for the inevitable criticism which would be sure to follow. He has been that bold in other matters. His profound desire to help the masses has brought him great popularity. Father told him that we want our people in Argentina to be loyal citizens of the country—to be true Argentines.

United Press, Reuters and the local paper have called all day to get reports on the Peron interview. Father is truly an international figure. What a missionary and what an ambassador of good will!

TRANQUILITY

THE sun has just been buried in its grave of blue; the wind has forgotten its cunning, and the sea no longer frets; a lavish hand has sprinkled midnight with a powdered drift of stars, and a feverish soul is hushed by the crooning of a sylvan lullaby. Beneath doubt's eagle wings the dove of faith warms her chilled bosom. Aspiration, wearing seven-league boots, is beating against the stars, and all the world's a fairland of dreams.

Deep feelings, noble thoughts, high resolves are

vagrants trained to serve the heart's most fond desires. Lawless emotions are bridled to carry the soul upward and outward amid eternally green pastures, where a shepherd-spirit answers to the heart's deepest needs. Suddenly the eastern horizon is arched with a rainbow, and hope answers to the call of trust. How good it is to live in such a depthless ocean of tranquility, knowing that for every longing soul there is a land where from within the heart doth find its rest!

EVEN TO THE EARTH'S FAR CORNERS (Concluded from page 80.)

Elders McKay and Cannon, was a very remarkable and distinctly historical event, and it should be perpetuated in all current Church literature because of that significance—not only so far as the Samoan Mission is concerned, but in all of the fields whither their trip has taken or will take them; for there has never been a commission like their present one since the Church was organized. It is the first time, also, that one of the General Authorities of the Church has set foot in Samoa, and considering everything, the splendid impression made among strangers of prominence, as well as the abundance of inspiration brought to Saints and missionaries, I feel led to mail you the accompanying article.”
(John Q. Adams, Mission President, Samoa.)

Everywhere those two brethren went, on that long journey, the reactions of the people were largely the same. There was an outpouring of mutual love and devotion among the Saints, the missionaries and the visitors. In fact, the journey was a triumphal march of rejoicing and spiritual uplift, beginning with the first stop, in Portland, and ending with the return to their homes on December 23, 1921.

Of course, there were times of deep concern, too; and only men of rugged constitutions could meet the hardships of so long a journey with good health in mind and body. In Peking, China, there were doubts and misgivings. Both men were deeply distressed by the abject misery and poverty, materially, spiritually and mentally of hordes of the Chinese.

Nevertheless, President McKay felt impelled by the Spirit of the Lord to dedicate the land of China for the preaching of the Gospel. Elder Cannon relates that on Sunday morning, Jan. 9, 1921, Elder David O. McKay dedicated the land and set it apart for the preaching of the Gospel of the Lord Jesus Christ. This prayer and dedication took place in a cypress grove in the heart of Peking, in a part of the city known as the “Forbidden City.” For a more complete account of that dedication, and the remarkable prayer there offered, see the *Juvenile Instructor*, Vol. 56, pp. 115-117.

Again there were times of distress and worry when it was imperative that the brethren, now in Palestine, find President Joseph W. Booth, for the Armenian Saints were in a desperate plight and needed help. Miraculously they did meet President Booth, at Haifa by 2:00 p.m. on Nov. 4, 1921. The three were able, with the help of the Lord, to effect the removal of Saints from Aintab to a place of safety.

We have not the space here to recount the many travels of President McKay during that earlier journey, his later travels among the missions of Europe and the Near East, nor of his more recent trips with his companion, Sister McKay. A book might well be written about her, for she is in her own right, a choice messenger of good will, an exemplar of the ideals and principles that the womanhood of the Church holds ever sacred.

Almost immediately after returning home, President McKay was sent back to England to preside over the entire European Mission. During the two eventful years that followed, he visited all the centers of missionary activity throughout the British Isles, Scandinavia, the Netherlands, Belgium, Germany, Switzerland, France and the Near East.

After completing his European assignment, President McKay returned to devote his efforts vigorously

to the affairs of the Deseret Sunday School Union and to his responsibilities as a member of the Council of the Twelve. In these two capacities, he traveled constantly among the stakes, missions, wards and branches of North America.

In 1952 President and Sister McKay again visited the Saints in Europe. This time the mission was to select temple sites in Switzerland and England. This was a history-making journey; for the Saints of Europe, since the Gospel was first brought to those lands, have had no opportunity to enjoy the blessings of temple work.

After the sites had been selected, and all preliminary matters taken care of, President and Sister McKay again, in 1953, visited these sites, where President McKay dedicated the ground for these magnificent temples.

It is difficult to find one picture that typifies South Africa. In Hawaii, Diamond Head is a kind of trademark of those lovely islands. The Rock of Gibraltar symbolizes Spain, the Mediterranean, and the storied countries along its winding shores. But for South Africa we have selected Table Mountain, which rises abruptly back of Cape Town, forming a dramatic backdrop for that great city and its harbor, away down at the southern tip of Africa. The picture is a night photo taken during the Tri-centennial celebration, 1952.

To the hundreds of our missionaries who have labored in South Africa, Table Mountain has announced the end of the outbound voyage from home,

Table Mountain, landmark of the Union of South Africa, is illuminated by spotlights. Photo is available for publication by June B. Sharp, former mission president there, and was taken by Honeyman.

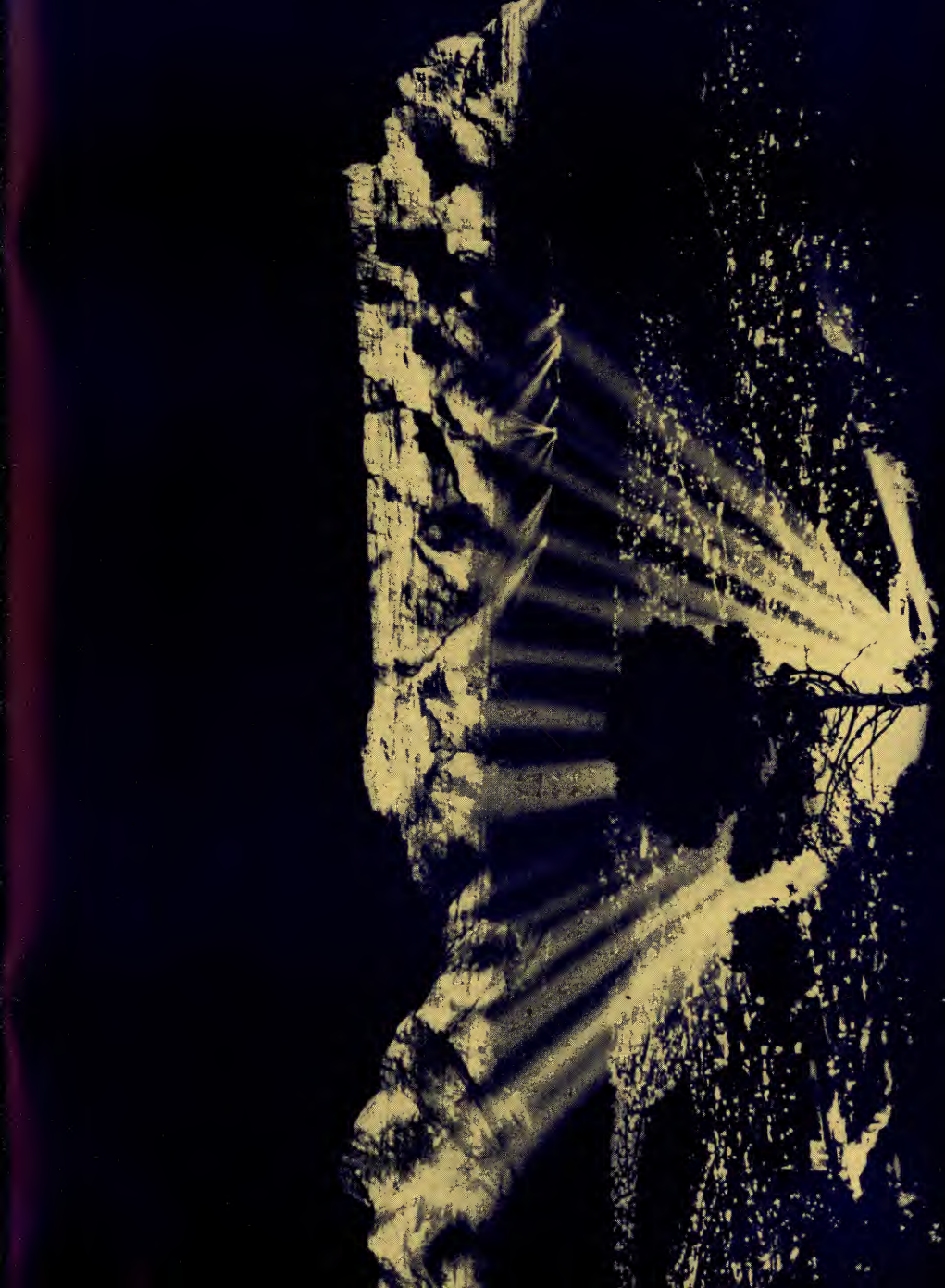
the entrance into their new field of labor. No doubt those pioneer missionaries, Elders Jesse Haven, Leonard I. Smith and William H. Walker, first looked upon Table Mountain in 1852 with mixed feelings of joy and apprehension; for they knew not what would be their reception when they should set foot upon the strange shore.

But those years are far back in Church history. To President and Sister McKay, Table Mountain would serve but to emphasize the fact that they were still among their brethren and sisters; that here they had reached the limit of their African visit, and must turn to the Western Hemisphere, to visit among the missions of South America.

Thirty-three years of world traveling! Yet the story is ever the same; infinite regard for all people . . . kindly interest in each individual . . . affection for God's children of every land and clime. The Poly-nesians of Samoa erected a monument to commemorate the visit of this beloved man. . . . There has never been a commission like their present one since the Church was organized.” (Words of the mission president in Samoa) That was 33 years ago.

Now, in his 80th year, people say “. . . These incomparable travelers . . .”; “Isn't he wonderful to see!” “Sister McKay is lovely!”; “Listen to his voice!”; “We've waited years . . .”; “We never dared to hope . . .”; “To think we have such an honor away off here in South Africa!” And always they sing, “We thank thee, O God, for a prophet To guide us in these latter days.”

In order to display briefly yet clearly the travels of our great leader, Artist Dick Carter has prepared a map of the world and has indicated on it the journeys of President McKay. (See center spread. The map, front and inside back covers should be carefully preserved for future use.)



LIONS ARE ONLY BIG CATS



AFRICAN LION

Nothing was so ferocious as a lion until . . .

AMONG my dreams is to one day hunt big game in Africa, with a camera if not a gun.

As a boy, I feasted in our home on a big, olive green book with a herd of wild elephants pictured on the cover. The book was full of photographs and sketches of thrills in battling the beasts of the dark continent.

I recall one particular drawing in that fascinating book. It showed a huge male lion, his hair bristling and tail outstretched, charging through the tall grass at some hunters. In that sketch I saw fury in the animal kingdom's wildest form. I have since stood before the king of beasts in zoos and circuses. With a twitch, I have looked at his massive paws and jaws, and his long, dagger-like fangs, and his bullyish mane. I have felt the terror of his raucous roar.

Until the other night, there was no living thing in the world as brutally ferocious as an African lion. Then I picked up a new book, *Animals in Africa*. Its text was written by L. S. B. Leakey, director of the Museum of National History at Nairobi in Kenya. He is a leading authority on Africa's animals. Once I got into his section on lions I could not put the book down.

Mr. Leakey begins by describing the lion pictured by early travelers and hunters. To them, the lion was a cruel killer. He was a man-eater, ready to rip into a human being at the drop of a breath.

That is not the lion Mr. Leakey knows. And he has lived in lion country, not just passed through with a hunter's gun or explorer's binoculars. To him, the king of beasts is a big cat—playful, cooperative with other lions, and, most of all—very curious. Mr. Leakey thinks the lion was the same big cat years ago. He explains how the lion got its early reputation for human savagery. That reputation came through the animal's curiosity.

In early days, it was the custom of the traveler through lion country to build a thorn fence around his camp. The fence was to keep out the lions at night. The presence of the camp was something new in lion land. The curiosity of every big cat around was aroused. So when darkness fell, the lion approached the camp to investigate, not to kill. He found an opening in the fence and wandered among the tents to satisfy his feline curiosity. Then, someone discovered the lion's presence. The lion's reaction was to

get away. But often he could not readily find the opening in the thorn fence. Trapped, he attacked those who were attacking him.

Mr. Leakey adds that there are some man-eaters among the big cats, but they are rare — like killers among human beings. Often these lions are really old ones, social outcasts, or in some way maimed.

To this animal authority, the average lion is among the least dangerous of Africa's big game.

After reading Mr. Leakey's account, I am not ready to climb into the lion's cage at the next visiting carnival show in our town. But I am no longer going to think of the lion as the terrorizing king of beasts. He is just a big cat—playful, curious and interesting.

Come to think about it, there have been a number of "lions" in my life that have become beasts instead of big cats. Like most children, I was frightened of darkness. At night was when wild animals prowled, burglaries occurred, and people stumbled into deep wells. But I have learned to love the night. Only this evening, during a snow storm, the lights went out in our home. Our children, frightened, gathered around their mother. Then she pointed through the kitchen window, "Look how beautifully clean and pretty it is outside," she whispered. They looked out at silhouettes of fruit trees outlined in white by the new-fallen snow. The children called to me in my study downstairs. They wanted me to see the fantasy of a winter night through the window of a lightless house!

There are other things that have frightened me through the years—policemen, gypsies, doctors, hospitals, airplane rides and even some teachers. But I have learned to like them all. Once in high school I walked out of a class in Spanish because it was so terrifying. But a few months ago, as our family toured across Mexico, we were charmed with learning Spanish—through the road signs, the greetings, the bargaining terms at the stores and stands, and the menus.

All of us have fears that keep bobbing up. Some of them come in Sunday School. Some teachers actually fear some pupils . . . fear their actions, their knowledge or their social standing. Other teachers may be frightened about some lessons. Everyone has some fears—illness, bills, misunderstandings or disappointments. Like many people, I have built thorn fences of worry around some of them, only to worsen the situation.

Death, which I suppose terrifies people more than any other thing, could not have been so bad to Job. He knew that "though . . . worms destroy this body, yet in my flesh shall I see God."

The next time another big problem or worry looms up, I hope I can think of it as a big cat, not a king of beasts. Then, I am sure, the Lord will have it easier in answering a prayer for the "majesty of calmness," the faith to understand, and the wisdom and strength to conquer.

—Wendell J. Ashton.